

טרה unused in Kal. Arab. طرح Conj. I. IV.
 III. TO CAST DOWN, TO THROW.

HIPHAL, Job 37:11, אֶת־עָרֵי יִשְׂרָאֵל "also upon he showers (God) casts down a thick cloud;" words exhibiting the image of the clouds themselves being cast down (or seeming to be cast down) by the weight of the rain in them (Boltenbrud). But the Arab.

طرح followed by على signifies also, to cast upon, to place upon something (compare טח a load); so that it may be translated, "he loads the cloud with a shower." Symm. ἐπιβρίσκει.

טרה m. *burthen, trouble*, Deu. 1:12; Isa. 1:14. (Chald. טרה labour, weariness, טרה to be wearied; Æth. ሰርሐ: id.)

טרה adj. f. טרה fresh, used of a wound, Isa. 1:6; of a jaw-bone of an ass, Jud. 15:15. Root טרה.

טרה an unused root, prob. i. q. טרה to pluck off; compare טח to cut off. Hence—

טרה pr. a cutting off, a part cut off (ber Abchnitt, die Stelle, wo ein Zweig vom Baume frisch abgeschnitten ist); hence *beginning* ["although I do not lay this derivation down as certain"]. Always used as an adverb.

(1) **טרה** prop. in the beginning, before the beginning, i. e. *before that, previously*, followed by a preterite, Ps. 90:2; Pro. 8:25; also, sometimes followed by a future in a future signification, Isa. 66:7. Job 10:21, **טרה** אֶלֶּי "before I shall go;" but more often in a past sense, Jer. 1:5, "I sanctified thee **טרה** before thou camest forth." Ru. 3:14; 2 Ki. 2:9; followed by an inf. Zeph. 2:2, לָרֶחַק **טרה**. Ibid. twice pleonast. לֹא **טרה**, comp. the Germ. *etw. er nicht kommt*. (The usage is similar of the particles **טרה** and ל not yet, and **טרה** then: a future seems to be placed with them for a preterite, because after these particles the action is contemplated as future.)

(2) **טרה** i. q. **טרה** properly from the beginning,

for *before the beginning*, Hag. 2:15. Compare טרה in the phrase מִטְּרַם, מִטְּרַם־שָׁמַיִת Isa. 46:10.

(3) **טרה** (in acc.)—(a) *not yet*, followed by a pret. 1 Sa. 3:7; but more often followed by a fut. applied to a past action, Gen. 2:5; Ex. 10:7; Josh. 2:8; 1 Sam. 3:3.—(b) i. q. **טרה** before that, followed by a future, of a past action, Josh. 3:1; Ex. 12:34; of something future, Isa. 65:24.

טרה fut. טרה, once טרה Gen. 49:27.—(1) TO PLUCK OFF (kindred to טרה, טרה, comp. Gr. θρύπτω), hence Arab. طَرَف to be fresh (frisch abgetrocknen), Heb. טרה, טרה No. 3.

(2) to pull, tear, in pieces as a wild beast, Gen. 37:33; 44:28; Deut. 33:20; Psal. 22:14; Nah. 2:13. Metaph. used of anger, Job 16:9; 18:4; and thus even of God, Psal. 50:22, טרה־אֶת־עַמִּי "lest I tear" like wild beasts. Hos. 6:1.

NIPHAL pass. of No. 2. Ex. 22:12; Jer. 5:6.

PUAL id. Gen. 37:33; 44:28.

HIPHAL, to tear up food, i. e. to make some one eat, to feed, Prov. 30:8. Hence the following words—

טרה adj. *fresh, newly plucked*, of a leaf. Gen. 8:11; see the root No. 1.

טרה m.—(1) a green leaf, a leaf newly plucked, so called from tearing off (compare Gen. 8:11). Eze. 17:9. (Ch. טרה, Syr. ṭ-rā id.)

(2) an animal torn in pieces, the prey of a wild beast. Job 4:11; 29:17; 38:39. הַרְרֵי טְרֵי "mountains of prey," i. e. of depredators, thieves, whence they come forth for booty, Ps. 76:5.

(3) food, Prov. 31:15; Mal. 3:10; Psal. 111:5; comp. the verb in Hiphil.

טרה f. coll. that which is torn in pieces, cattle torn (by wild beasts), Gen. 31:39; Ex. 22:12; Lev. 7:24.

טרה Ch. [Tarpelites], Ezr. 4:9; the name of a nation, from which the Assyrian kings brought a colony into Samaria. LXX. Ταρφαλαῖοι.

Yod, the tenth letter of the alphabet; when used as a numeral denoting *ten*. There can be no doubt that the name of this letter י as well as the Heb. י signifies *hand* (comp. ים pl. ימים from the unused י); and in the Phœnician and Samaritan writing, as well as on the coins of the Maccabees, this letter

presents the figure of a hand rudely drawn. In Æthiopic also it may be added that this letter has the name of *Yaman* (i. e. right hand).

A large portion of the roots whose first radical is Yod (י), are in Arab. and Æth. י, as grammarians have shown (see Lehrs. § 105, A), as ילד, ילד, ילד:

etc. As to the relation of verbs פ with other roots, especially verbs ו and ו, see Lehrs. § 112, 2.

יָאֵב TO DESIRE, TO LONG, followed by ל. Ps. 119:131. ["LXX. ἐπιπόθουν."] (Syr. ܐܝܒܐ) and the quadriliteral ܐܝܒܐ id. Kindred roots are אָבָה, אָבָה.

יָאֵב TO BE SEEMLY, BECOMING, i. q. אָבָה, אָבָה (Ps. 33:1; Prov. 17:7). Impers. followed by ל to become some one. Jer. 10:7, אָבָה, אָבָה "for it becometh thee." LXX. ed. Compl. σοι γὰρ πρέπει. (Syr. ܐܝܒܐ, suitable, seemly, followed by ܕ becoming, ܐܝܒܐ.)

יָאֵב see אָבָה a river.

יָאֵב ("whom Jehovah hears"), [Jaazaniah], pr. n. m.—(1) Jer. 35:3.—(2) Eze. 11:1.

יָאֵב (id.)—(1) 2 Ki. 25:23; contr. יָאֵב Jer. 40:8; יָאֵב Jer. 42:1.—(2) Eze. 8:11.

יָאֵב ("whom he (sc. God) enlightens" from אָבָה, [Jair], pr. n. (Gr. Ιάειρος, Mark 5:22)—(1) of a son of Manasseh, Nu. 32:41.—(2) of a judge of the Israelites, Jud. 10:3.—(3) Est. 2:5. Patron. יָאֵב 2 Sa. 20:26; from No. 2.

I. **יָאֵב** prop. אָבָה unused in Kal, TO BE FOOLISH, i. q. אָבָה which see. ["The primary idea appears to be that of perverseness, i. q. אָבָה."] NIPHAL אָבָה to be foolish, Nu. 12:11; Jer. 5:4; to act as a fool, Isa. 19:13. Jer. 50:36, אָבָה הַבָּרִים "the sword (is) upon the lying (prophets), and they shall act as fools" (comp. הַבָּרִים Job 12:17; Isa. 44:25).

II. **יָאֵב** unused in Kal, kindred to אָבָה, Arab. **يَاوِي** TO GO BEFORE, TO BE FIRST. [In Thes. the meaning of this root is given "properly to will, to wish."]

HIPHAL הַבָּרִים to begin ["to wish, to will," Thes.], Deut. 1:5; Hos. 5:11; Josh. 17:12, הַבָּרִים לְשָׁכָה, אָבָה "and the Canaanites began to dwell together (to set their feet) in the land." Jud. 1:27, 35. Sometimes it is used with a more emphatic sense, to undertake, to endeavour, Gen. 18:27, 31; also of him who yields to the prayers of others, and does something, to be willing, to be pleased to do something, Jud. 17:11; 19:6, הַבָּרִים לְשָׁכָה "be content now, and lodge." Ex. 2:21; 2 Sa. 7:29; 2 Ki. 5:23; Job 6:

9, 28. Construed with a gerund after it, Josh. 17:12; Jud. 1:35; or with a finite verb sometimes joined by a conjunction (Jud. 19:6), sometimes without one, ἀσυνδετως (Deu. 1:5; Hos. 5:11). [Note in Ges. add all these passages are referred to the idea of to will, to wish, either in the sense of undertaking what is wished, as Gen. 18:27, 31; Josh. 17:12; Jud. 1:27, 35; 1 Sa. 17:39; or in the sense of being willing to yield to another, as Job 6:28; 2 Ki. 6:3.]

יָאֵב & **יָאֵב** masc. A RIVER, an Egyptian word, in the Memphitic dialect ܐܝܒܐ, in the Sahidic ܐܝܒܐ (see Jablonskii Opuscc. ed. te Water, tom. i. page 93, 444; Champollion, l'Egypte, i. p. 137, 138; ii. 238); on the Rosetta stone ["as read by Dr. Young"] is found, lines 14, 15, 10R (see Kosegarten, De Scriptura Vett. Egyptiorum, p. 14). It is used almost exclusively of the Nile. Gen. 41:1, seq.; Exod. 1:22: 2:3; 7:15, seq.; in one passage, of another river Dan. 12:5, 6, 7.

Plural **יָאֵב** rivers, channels, Job 28:10; Isa. 33:21; specially the arms and channels of the Nile, Eze. 29:3, seq.; 30:12; Ps. 78:44; hence **יָאֵב** יָאֵב, Isa. 7:18; 19:6; 37:25.

יָאֵב unused in Kal. Arabic يأس and transp. **يأس** to despair, to be cast down in spirit.

NIPHAL id., followed by מִן to desist from any person or thing. 1 Sa. 27:1, וְיָאֵב מִמֶּנִּי אֶחָד לְבָקְשֵׁנִי "Saul will desist from me to seek me any more." Part. **יָאֵב** void of hope, Job 6:26. Neutr. to be without hope, to be in vain, Isa. 57:10; Jer. 2:25; 18:12.

PIEL inf. **יָאֵב**, followed by לְבִי to give over to despair Ecc. 2:20.

יָאֵב (see the following word), [Josiah], pr. n. m., Zec. 6:10.

יָאֵב pr. n. ("whom Jehovah heals," from the root אָבָה = אָבָה to heal, and יָאֵב), Josiah, king of Judah, 642—611 B.C., restorer of the observance of the law of Moses: slain in battle at Megiddo, by Necho, king of Egypt, 2 Ki. 23:23; 2 Chr. 34:33. Greek Ἰωσίας.

יָאֵב [Jeaterai] pr. n. m., 1 Ch. 6:6; for which there is in verse 26, אָבָה.

יָב unused in Kal.

PIEL, to exclaim, to cry out, Jud 5:28. (Aran. id.; specially used of joyful exclamations; found in the Targums for Hebr. הָרָא, רָא, Syr. also to blow a

trumpet, **שֹׁחַב**, the sound of a trumpet. Arabic **أَب** id.; especially of a battle-cry or shout; comp. **יֹאבֵל**.

Hence **יֹאבֵל** pr. n.

יֹבֵל, m. *produce* of the earth, from the root **יָבַל**, like **תְּבוּאָה** produce, from **בָּוֹא**. Lev. 26:4, 20; Deu. 11:17; 32:22; Jud. 6:4; Psa. 67:7; 85:13; Hab. 3:17; Job 20:28, **יָבֹל בְּיָתוֹ** "the produce of his house shall rejoice," i. e. riches laid up in his house.

יְבוֹם (a place trodden down, as a threshing floor, from the root **בָּוִם**), pr. n. *Jebus*, an ancient name of Jerusalem, used in the time of the Canaanites, Jud. 19:10, 11; 1 Ch. 11:4, 5. The Gent. noun is **יְבוּסִי**, *Jebusite*, collect. *Jebusites*, a Canaanitish nation, who inhabited that city with the neighbouring mountains, conquered by David, still in existence in the time of Ezra, Gen. 10:16; 15:21; Nu. 13:29; Josh. 15:63; 2 Sa. 5:6; Ezra 9:1. This Gentile noun is sometimes put for the city itself (for **עִיר הַיְבוּסִי** Jud. 19:11; Joshua 15:8; 18:16; and poetically for Jerusalem, Zec. 9:7; like **כַּשְׂדִּים** for Chaldeæ).

יְבָרַךְ ("whom He (sc. God) chooses"), [*Ib-kar*], pr. n. of a son of David, 2 Sa. 5:15; 1 Ch. 14:5.

יְבִין ("whom He (sc. God) considered"), [*Jab-in*], pr. n. of two kings of the land of Hazor—(1) Josh. 11:1.—(2) Jud. 4:2; Ps. 83:10.

יָבֵשׁ see **יָבֵשׁ**.

יָבַל [unused in Kal]—(1) TO FLOW, especially copiously, and with some violence. (Arabic **وَبَلَ** to flow copiously, to rain, whence **وَبْل**, a shower. Answering to this, is German *wallen*, whence *Belle*.) Hence **יָבַל**, **יָבֵל**, **אֵיבֵל** a river, **בָּוִל** for **יָבֵל** shower, **קָבֹל** a flood, deluge (in which Yod, like Nun elsewhere, is inserted in the next letter) [its omission being compensated by Dagesh].

(2) to run as a sore, whence **יָבֵל** having a running sore.

(3) poetically to go, to walk, like the Germ. *wallen*, poet for to walk, a metaphor derived from water, comp. the French *aller*, which belongs to the same stock as *wallen*, as has been well observed by Adelung (iv p. 1366); see HIPHIL.

HIPHIL הֹבִיל (Syriac **ܠܗܝܒܐ**), causat. of No. 3, poetically for **הָבִיא**—

(1) to lead, to bring, e.g. persons, Psa. 68:11, 108:11.

(2) to bear, to carry, as gifts, Ps. 68:30; 76:12, Zeph. 3:10.

(3) to produce, to bring forth, as the earth. Hence **יָבֹל**, **יָבֵל** produce, **תְּבֹל** fertile or inhabited earth.

HOPHAL הֵיבֵל—(1) to be brought, led, Psa. 45:15, 16; Isa. 53:7; 55:12; Jer. 11:19.

(2) to be brought, carried, Isa. 18:7; Hos. 10:6; 12:2; to be borne, as to the grave, Job 10:19; 21:30, 32.

Derivatives, see Kal No. 1, and HIPHIL No. 3.

[**יָבַל** to rejoice, an onomatopoeitic root, unused; hence **יָבֵל**, **יָבֵל** II.]

יָבַל Chald. i. q. Hebr.

APHEL הֵיבֵל to carry, Ezr. 5:14; 6:5.

יָבַל, m.—(1) river, stream. **יָבֵל-מֵיִם** Isa. 30:25; 44:4. Root **יָבַל** No. 1.

(2) pr. n. *Jabal*, the son of Lamech, the introducer of pastoral life, Gen. 4:20.

יָבַל fem. **יָבֵלָה** adj. *flowing out*, sc. with matter, suffering from ulcers; used of cattle, Levit. 22:22. Vulg. *populas habens*; and so in the phraseology of the Talmud, see Mishnah, Eruvin, x. § 13. Arabic **يَابِلَة**, *defluxus pilorum*.

יָבֵלֵם (from **יָבַל** and **עָם**, "devouring the people"), [*Ibleam*], pr. n. of a town in the tribe of Manasseh, Josh. 17:11; Jud. 1:27; 2 Kings 9:27; written 1 Ch. 6:55, **יָבֵלֵם**.

יָבֵם, m. LEVIR, a husband's brother, who, by the law of Moses, was required to marry the wife of his brother who had died without children, Deut. 25:5—9. Hence the denominative—

יָבֵם PIEL to act as the levir, to perform his duty to marry the wife of a deceased brother, Deut. loc. cit.; Gen. 38:8.

יָבֵמָה with suff. **יָבֵמָהּ**, f. a sister-in-law, a brother's wife, Deut. 25:7, 9; also, the wife of a brother-in-law, Ruth 1:15.

יָבֵנָה ("which God caused to be built"), [*Jabneel*], pr. n.—(1) of a town of the tribe of Judah, Josh. 15:11.—(2) of a town of the tribe of Naphtali, Josh. 19:33.

יָבֵנָה ("which God caused to be built"), [*Jabneel*], pr. n. of a town situated on the Mediterranean

sea, taken from the Philistines by Uziah, 2 Ch. 26:6; comp. Josh. 15:46, LXX. *Ἰαμνία*, 1 Macc. 4:15, and *Ἰάμνεια*, 5:58; 2 Macc. 12:8. Strab. xvi. 2; Arab. *Yebna*, which name is now given to a village situated in the ruins of the ancient town.

יבניה ("whom Jehovah will build up," i.e. cause to prosper), [*Ibneiah*], pr. n. m. 1 Ch. 9:8.

יבניה (id.), [*Ibnijah*], ibid.

יבץ, an unused root; Arab. *بص* to shine.

Hence pr. n. **יבצ**.

יבֶּק *Jabbok*, pr. n. of a stream near Mount Gilead, on the northern border of the Ammonites, flowing into Jordan on the east, now called *وادی زرقا* *Wady Zūrka*, i.e. blue river, Nu. 21:24; Gen. 32:23; Deu. 2:37; 3:16; Josh. 12:2; Jud. 11:13. See Burckhardt's *Travels in Syria*, p. 598; Germ. trans.; and my note on the place, in which I have rejected the error of Pococke and others, who confounded this stream with the Hieromix (Arab. *يرموك*). As to the etymology, Jo. Simonis, in *Onomast.* page 315, is not amiss in deriving **יבֶּק** from **יבֶּקֶת** to empty, by a Chaldaism, for **יבֶּק**; hence *pouring out, emptying*; Gen. 32:25, this name is however so alluded to as if it were for **יבֶּבֶק** from the root **יבֶּבֶק**.

יבֶּרְכֶּיהוּ ("whom Jehovah blesses"), [*Jeberechiah*], pr. n. m. Isa. 8:2.

יבֶּשֶׁם ("pleasant"), [*Jibsam*], pr. n. m. 1 Ch. 7:2.

יבֶּשׁ fut. **יִבֶּשׁ**, pl. **יִבְשׁוּ** inf. constr. **יִבֶּשׁ** **יבֶּשׁ**, Gen. 8:7, TO BE DRIED UP, TO BE OR BECOME DRY; used of plants, trees, grass, Isaiah 15:6; 19:7; 40:7, 8; Joel 1:12; of tilled fields, Jer. 23:10; Isa. 27:11; Ezek. 17:9; of the earth, Gen. 8:14; of bones void of marrow, Ezek. 37:11; of a withered hand, 1 Ki. 13:4 (comp. Mark 3:1); hence, of vital strength, Ps. 22:16, **יִבֶּשׁ כַּחַרְטֹמִי** "my strength is dried up like a potsherd." Moisture itself is said also to dry up; hence it is used of rivers and the sea, Job 14:11;

Gen. 8:14; Joel 1:20. (Arab. *يبس* id.) As to its difference from **יָבֵשׁ** to be dry, see under that word.

PIEL **יִבֶּשׁ** to dry, to make dry, Job 15:30; Prov. 17:22; Nah. 1:4 (where **יִבֶּשׁוּהוּ** is for **יִבֶּשׁוּהוּ**).

HIPHIŁ **הִיבֶשׁ**—(1) to dry, to make dry, Josh. 8:10; 4:23.

(2) intransit. to become dry, used of plants, fi vits,

the harvest, Joel 1:10, 12, 17; and metaph. ver. 12. "joy is dried up (i.e. has perished) from the children of men."

II. **יָבֵשׁ** HIPHIŁ **הִיבֵשׁ**, with a signification taken from that of **בֹּשֵׁשׁ**—(1) to put to shame, 2 Sa. 19:6.

(2) intrans. i. q. **בֹּשֵׁשׁ** in Kal, to be ashamed, to be put to shame, made to blush, Jer. 2:26; 6:15; 8:12; especially used of a person whose hope has failed, Joel 1:11; Jer. 10:14; Zech. 9:5; poet. of cities overthrown (compare the Germ. *zu Schanden werden*), Jer. 48:1, 20; 50:2.

(3) to do shameful things, to act basely, Hos. 2:7.

יָבֵשׁ adj. fem. **יָבֵשָׁה**—(1) dry, dried up, Job 13:25; Eze. 17:24; 21:3.

(2) [*Jabesh*], pr. n.—(a) of a town in Gilead, which also is written **יָבֵשׁ** 1 Sa. 11:1, 3, 5; Jud. 21:8.—(b) of a man, 2 Ki. 15:10, 13, 14.

יָבֵשׁ (an intensitive form) i. q. **יָבֵשׁ**, only in fem **יָבֵשָׁה** that which is dry, *das Trockene*. **יָבֵשָׁה** on the dry, dry footed, Ex. 14:16, 22, 29; Josh. 4:22. Hence used for dry land, as opposed to sea, Gen. 1:9; Ex. 4:9; Jon. 1:9, 13; 2:11; Ps. 66:6. So in Gr. *ἡ ξηρά* and *τὸ ξηρόν*, Matt. 23:15 (opp. *ἡ θαλάσση*), Sir. 37:3; Vorstius, *De Hebraïsmis N. Test.* ed. Fischer, cap. 2, § 2.

יָבֵשׁ f. id. Ex. 4:9; Ps. 95:5; Chald. emphat. st. **יָבֵשָׁה** Dan. 2:10.

יָגֵעַל ("whom God will avenge"), [*Igeal*], pr. n. m.—(1) Num. 13:7.—(2) 1 Ch. 3:22.—(3) 2 Sam. 23:36.

יָגַב i. q. **נָגַב** TO CUT ["spec."], TO FLOW. Part. pl. **יֹגְבִים** *plowmen*, husbandmen, 2 Ki. 25:12 קרי Jer. 52:16. Hence—

יָגַב m. pl. **יֹגְבִים** a field, Jer. 39:10.

יֹגְבֶהָ with **ה** parag. **יֹגְבֶהָ** ("lofty"), [*Jogbe-thah*], pr. n. of a town of the tribe of Gad, Nu. 32:35; Jud. 8:11.

יִגְדַּלְהוּ ("whom Jehovah shall make great"), [*Igdaliah*], pr. n. m. Jer. 35:4.

I. **יָגַד** unused in Kal, TO BE PAINED in mind. TO BE SAD. A kindred root is **יָגַע**.

PIEL **יָגַע** to grieve, to make sad. Fut. **יִגְעַה** for **יִגְעָה** Lam. 3:33. Compare **יָגַע** Piel.

HIPHIŁ **הִיגַע** to grieve, to make sad, to afflict, Job 19:2; Lam. 1:5, 12; 3:32; Isa. 51:23.

NIPHIŁ **נִיגַע** (for **נִגַּע**), part. afflicted, grieved

sed, Lam. 1:4. Zeph. 3:18, נִגַּץ מִמִּוֶּעֶד, "grieved (and excluded) from the holy convocation."

Derivatives, נִגַּץ, נִגַּץ.

II. נִגַּץ i. q. הִנָּה No. II. to be removed.

HIPHIL הִנָּה to remove, 2 Sa. 20:13. Arab. وَجَى

Conj. IV. id. ["Syr. ܢܝܓܝܬܐ to expel"]. [This passage should be construed, "when he had removed (him);" see Thes.]

נִגַּץ m. grief, sorrow, Gen. 42:38; 44:31; Ps. 13:3. Root נִגַּץ No. I.

נִגַּר ("lodging," deriv. of the fut. from נָגַר), [Jagur], pr. n. of a town of the tribe of Judah, Josh. 15:21.

נִגַּץ m. adj. wearied, exhausted, Job 3:17. Root נִגַּץ.

נִגַּץ (from the root נִגַּץ) m.—(1) labour, toil, especially that which is wearisome, and thus grief (Job 39:11). Gen. 31:42, נִגַּץ פִּי: "the labour of my hands."

(2) product of labour, hence work done, Job 10:3; more often riches, wealth. Isa. 45:14; 55:2; Jer. 3:24; 20:5; Eze. 23:29; Psalm 109:11; Neh. 5:13; מִן הַמִּשְׁכָּח וְהַמִּשְׁכָּח וְהַמִּשְׁכָּח what which arises from agriculture, Ps. 78:46; 128:2. נִגַּץ פִּי Hag. 1:11, id.

נִגַּץ [def. נִגַּץ], f. labour, weariness. Ecc. 12:12.

נִגַּל ("led into exile"), [Jogla], pr. n. m. Nu. 34:22.

נִגַּל an unused root. Arab. وَجَى to beat abroad, to pound, to press.

Hence נִגַּל (for נִגַּץ, נִגַּץ) a wine-press, like prelum (qs. premulum) a premento. [This derivative is in Thes. referred to נִגַּל, a preferable arrangement.]

נִגַּץ fut. נִגַּץ—(1) TO LABOUR, especially with effort and toil, and so as to become weary. (Arab. وَجَى to be pained, compare נִגַּץ). Const.—(a) absol. Job 9:29, לָמָּה נִגַּץ קִבְלִי אֵינִי "why then do I labour in vain?" Prov. 23:4; Isa. 49:4; 65:23.—(b) followed by ִּ of the thing in which one labours, Josh. 24:13; Isa. 47:12; 62:8; once in the same sense followed by an acc. verse 15.

(2) to be fatigued, wearied out, 2 Sa. 23:10; Isa. 40:31. Followed by ִּ of the thing, Ps. 6:7, נִגַּץ נַפְשִׁי, נִגַּץ נַפְשִׁי "I am weary with groaning;" Jer. 45:3; Ps. 69:4; also with ִּ of the person, Isa. 43:22, נִגַּץ נַפְשִׁי לְךָ "for thou art wearied of me, O Israel."

PIEL, to weary. Josh. 7:3; Ecc. 10:15.

HIPHIL, הִנָּה to weary some one, to be wearisome to some one, followed by an accus. of the person and ִּ of the thing. Isa. 43:23, לֹא הִנָּה עִשְׂתִּי בְלִבְנָה, "I have not wearied thee with incense" (which I might have demanded). Verse 24, הִנָּה עִשְׂתִּי בְעֹנֹתֶיךָ, "thou hast wearied me with thy sins." Mal. 2:17.

Derivatives, נִיָּץ, נִיָּץ, and the words which immediately follow.

נִיָּץ m. fruit of labour, what is earned by labour. Job 20:18.

נִיָּץ verbal adj. one who is wearied, tired, exhausted. Deut. 25:18; 2 Sa. 17:2; Ecc. 1:8, נִיָּץ הַדְּבָרִים "all words are wearied," are become weary (not as Winer renders it, tire, make weary), ["i. e. he is wearied who would declare all these things in words"].

[נִיָּץ (the form actually occurring) see נִיָּץ.]

נִיָּץ an unused root. [Omitted in Thes. and the deriv. placed under נִיָּץ.] Eth. ጠገረ: to cast, to throw, to stone; ጠገረ: a hill, a heap of stones. Kindred to which is the Heb. נִיָּץ. Hence—

נִיָּץ m. Ch. a hill, a heap of stones. Gen. 31:47. (Syr. ܢܝܓܝܬܐ id.)

נִיָּץ 2 pers. נִיָּץ i. q. נִיָּץ No. 2, to fear, to be afraid of, followed by an acc. Job 3:25; 9:28; Ps. 119:39; and נִיָּץ Deu. 9:19; 28:60. (Arab. وَجَى id.)

נִיָּץ part. or verbal adj. fearing, with the addition of the personal pronouns it forms a circumlocution for the finite verb, Jer. 22:25; 39:17.

יָד const. יָד with suff. יָד, but יָדָם, יָדָם (for יָדָם, יָדָם), dual יָדַי const. יָדַי. Plur. יָדָיו; fem. (see however Eze. 2:9). [In Thes. this word is referred to the root יָדָה.]

(1) THE human HAND, once used of the feet of a lizard, as being like a human hand, Prov. 30:28. (Syr. ܝܕܐ, Arab. يَد id., Eth. ላደ:). The principal phrases in which the proper signification of hand is retained are the following:—

(a) יָדִי עִם אֶת־בִּי "my hand (is) with some one;" i. e. I help him, I take his part. 1 Sa. 22:17; 2 Sa. 3:12; 2 Ki. 15:19.

(b) יָדִי הָיְתָה בְּפִי "my hand is up־on some one," i. e. against him (Gen. 16:12). I do violence an.

harm to him, Gen. 37:27; 1 Sa. 18:17, 21; 24:13, 14; Josh. 2:19. So *בְּיָד ה'* used of the hand of God in punishing and afflicting, Ex. 9:3; Deut. 2:15; Jud. 2:15; 1 Sa. 7:13; 12:15; rarely (in a good sense) aiding, favouring, 2 Chron. 30:12; Ezr. 9:9; to avoid the ambiguity of this medial phrase there is added *לְפָנֶי* Jud. 2:15. The following expressions are used only in a bad sense, *בְּיָד ה'* (of God) Ex. 7:4; and *בְּיָד ה'* Ruth 1:13; in a good sense we find, Isa. 25:10, *בְּיָד ה'* "the hand of Jehovah shall rest on this mountain."

(c) In either sense (but more often in a good one) is this phrase used. *בְּיָד ה'* "the hand of God is upon some one," i. e. as bringing aid. Ezr. 7:6; *כִּי בְּיָד ה' אֱלֹהֵינוּ עָלָיו* "as the hand of Jehovah his God (was) upon him." Verse 28; 8:18, 31. Twice it is expressly said, *בְּיָד ה' אֱלֹהֵינוּ הַפּוֹקֵה* Ezr. 7:9; Neh. 8:8; also there is added *לְכוֹכָה* Ezr. 8:22. Also in a good sense there is said, Isa. 1:25, *אֲשִׁיכָה יְדִי עָלֶיךָ*, but in a bad, Am. 1:8, *הָשִׁיבִתִּי יָדִי עַל עֲקָרֶיךָ*, "I will turn my hand upon (against) Ekron;" and so followed by *אֶל* (for *עַל*) Eze. 13:9; and in New Test. Acts 13:11, *χεῖρ κυρίου ἐπὶ σε, καὶ ἔσθ' τυφλός κ. τ. λ.*

(d) The phrase, *the hand of God is upon* (*עַל*) any one, is also used in this sense, *the Spirit of God is upon* a prophet, *begins to move him*, inasmuch as the Spirit of God was communicated to men with laying on a hand. Eze. 1:3; 3:14, 22; 37:1; 2 Ki. 3:15; followed by *אֶל* (for *עַל*) 1 Ki. 18:46. The same is *עַל* *הַיָּד ה'* Eze. 3:14 (compare Isa. 8:11) and *הַיָּד ה'* Eze. 8:1 (compared with Eze. 11:5, where *לְפָנֶי* there is *רוּחַ*). Thus may be understood Jer. 15:17, *בְּיָד ה' מִשְׁנִי* "because of thy hand," i. e. because of the Spirit of God by which I am moved.

(e) *בְּיָד ה'* to give the hand, i. e. to pledge the fidelity of the giver, 2 Ki. 10:15; Ezra 10:19; specially the vanquished giving the hand to the victor. Eze. 17:18; Jer. 50:15; Lam. 5:6; 2 Chron. 30:8, *בְּיָד ה' תִּתֵּן* "give the hand (submit) to Jehovah." (For a similar usage in Syriac, see Act. 27:15, Pesh. Lud. de Dieu, on the passage. To this usage also

belongs the gloss of Arabic Lexicographers, *يد* security by pledge, rendering subjection, *خَيْرَ سَاسِ*). Similar is *בְּיָד ה' תִּתֵּן* to subject oneself to any one, 1 Ch. 29:24.

(f) *the hand*, *καρ' ἐξοχῆν* (*הַיָּד*) is sometimes used (a) of the hand of God (like *הַיָּד ה'* for *רוּחַ ה'* for *שֵׁם ה'*). So Isa. 8:11, *בְּיָד ה' תִּתֵּן* for *בְּיָד ה' תִּתֵּן* (comp. letter d) and Job 23:2, *בְּיָד ה' תִּתֵּן* for *בְּיָד ה' תִּתֵּן* "the hand of God (inflicting punishment) which is against me is heavy;" comp. letter b.—

(β) of the hand, i. e. the aid of man, *hum. . . via* *בְּיָד* Job 34:20, and *בְּיָד ה'* Dan. 8:25, without any human power. Chald. *בְּיָד ה'* Dan. 8:34, 45. Compare Lam. 4:6.

(g) *בְּיָד ה'* from *hand to hand* (*בְּיָד ה' בְּיָד ה'*), i. e. through all ages and generations, and, when accompanied by a negative particle, *never*. Pro. 11:21, *בְּיָד ה' לֹא יִנָּקָה רָע* "through all generations the wicked shall not be unpunished;" 16:6. In Persian a similar phrase is used, *دست بدست*, Schult. *Animadverss.* ad Prov. loc. cit., and Syr. *أَبْرَأَ حَاسِبًا*, one by one, one after another. To the same usage belongs the Arabic interpretation of *يد* by succession.

(h) *בְּיָד ה'* *hand to the mouth*, sc. place, i. e. be silent, remain silent, Pro. 30:32 (compare Job 21:5; 29:9; 40:4; Mic. 7:16). Pers. *دست بر دهان*.

(i) *בְּיָד ה'* *שׁוֹם* 2 Sam. 13:19, *die Hände über dem Kopf zusammenschlagen*, an action of one deeply bewailing, compare Jer. 2:37.

See other expressions under the verbs *מָצָא*, *מָצָא*, *נָקָה*, *נָקָה*, *רָפָה*, *שָׁלַח*, *תָּמַד*, *תָּמַע*, etc., and the adjectives *רָם*, *הָקָה*.

It is so used with prepositions as sometimes to lose altogether its force as a noun.

(au) *בְּיָדִי* (a) in my hand, often for *with me*, after verbs of carrying or leading, as, to bring with oneself. 1 Sa. 14:34, *וַיָּבִיאוּ כָל־הָעָם אֶת־שׁוֹרֵי בְיָדֵם* "and all the people brought each one his ox with him." Jer. 38:10, *קַח בְּיָדֶיךָ מִזֶּה שְׁלֹשִׁים אָנָשִׁים* "take with thee from hence thirty men." Gen. 32:14; 35:4; Num. 31:49; Deut. 33:3; 1 Sa. 16:2; 1 Ki. 10:29. Because I possess the things which I bring or carry with me, hence it is applied to possession, like *אֶת*, *עַם*, *Lat. penes*. Ecc. 5:13, "he begets a son who has nothing" (comp. Gerr. *niemand in der Hand haben*, and Hebr. *לֹא מָצָא בְּיָדֵי*—the word *מָצָא*). Chald. Ezr. 7:25, "the wisdom of God which is in thy hand," i. e. which thou possessest.—(β) "into my hand, i. e. into my power, after words of delivering, Gen. 9:2; 14:20; Exod. 4:21; 2 Sam. 18:2. Hence *בְּיָד ה'* the flock delivered into his hand, Ps. 95:7; and to the same usage are the words to be referred, Isaiah 40:2, *בְּיָד יְשַׁעְיָהוּ*. LXX. *πρὸς Ἠσαΐαν*, viz. being about to deliver a revelation to him.—(γ) *through my hand*, often for *through me*, by means of me, Nu. 15:23, "whatsoever God commanded you through Moses;" 2 Chr. 29:25; 1 Kings 12:15; Jer. 37:2, etc. Often thus after verbs of sending, 1 Ki. 2:25, "and king Solomon sent *בְּיָד ה'*" Ex. 4:13; Prov. 26:6; 1 Sa. 16:20; 2 Sa.

12:25; con.p. Act. 11:30; 15:23.—(δ) *at my hand*, i.e. *before me, in my sight*, i. q. לְפָנַי. (In this sense the Arabs are accustomed to use بين يدين between any one's hands; see Koran ii. 256, iii. 2; xx. 109. Schult. Opp. Min., p. 29, 30; ad Job. p. 391. In Greek ἐν χειρὶν, Apollon., Rhod. i. 1113; comp. πρὸ χειρῶν, Germ. vorhanden, διὰ χειρῶν ἔχειν, Lat. *hostes sunt in manibus*, i.e. in sight. Cæs. Bell. Gall., ii. 19; Sallust. Jug., 94; Virg. Æn., xi. 311, *ante oculos interque manus sunt omnia vestras*, i.e. *πρόχειρά ἐστι.*) 1 Sa. 21:14, "he feigned himself mad בְּיָדָם in their sight." Job 15:23, "he knows חָשָׁךְ יוֹם בְּיָדוֹ that the day of darkness is ready at hand to him."

(bb) בֵּין יָדַי *between the hands*, on the breast, the front of the body, Zec. 13:6. Comp. בֵּין עֵינַי on the forehead. [Is there no secret reason for making an especial rule as to Zec. 13:6? It surely must be taken without gloss.]

(cc) בְּיָד according to the hand, in the phrase בְּיָד הַמֶּלֶךְ according to the hand of the king, 1 Ki. 10:13; Est. 1:7; 2:18, i.e. according to the bounty of the king. The liberal and open hand of the king is signified. Others have taken it less appropriately according to the power of the king; for it is not *power* and *might* which are here ascribed to him, but *liberality*.

(dd) מִיָּד out of the hand, i.e. out of the power of any one, often put after verbs of asking, Gen. 9:5; 31:39; Isa. 1:12; of taking, Gen. 33:19; Nu. 5:25; of setting free, Gen. 32:12; Ex. 18:9; Num. 35:25; whence it is said, out of the hands of the lion and the bear, 1 Sam. 17:37; of dogs, Ps. 22:21; of the sword, Job 5:20; of Hades, Ps. 49:16; 89:49; the flame, Isa. 47:14.

(ee) עַל יָד, עַל יָדָא—(a) *upon the hand*, or *hands*, of any one, after verbs of delivering, commanding, Genesis 42:37; 1 Sa. 17:22; 2 Ki. 10:24; 12:12; 22:5, 9; Ezra 1:8. So, to deliver עַל יָד הַחֶבֶר into the hands of the sword, Ps. 63:11; Jer. 18:21. But in the same sense is also said, תַּחַת יָד, *under any one's hands*, Gen. 16:9; 41:35; Isa. 3:6.—(β) תַּחַת (Ezr. 1:8), more often תַּחַת *on or at the hands of any one*, i.e. some one *taking* the matter in hand, or *under his guidance* (an der hand jemandes, jemandem zur hand). 1 Chr. 25:3, עַל יָד אֲבִיהֶם "under the guidance (or superintendence) of their father," verses 2, 6; 7:29. (As it is said in Latin, *servus a manu, ad manum esse*.) Also used of one absent and dead, whom others follow as a guide or director. 2 Chron. 23:18, עַל יָד הַיָּד "by the guidance of David;" i.e. as following David, according to the institution of David, Ezra 3:10. Used of things,

2 Chron. 29:27, "the sounding of trumpets began עַל יָד קְלִי דָוִד according to the (musical) instruments of David;" i.e. the sounding followed the measures of the musical instruments appointed by David. Compare as to this idiom, Lud. de Dieu, on Jer. 5:31; Criticæ Sacre, p. 240. (Arab. عَلَى يَدِهِ, under any one's care or auspices, a phrase often found on Arabic coins connected with the name of the artist.) See also under No. 5.

(ff) יָד see No. 1, let. g, and No. 5.

Dual יָדַי a person's *two hands*, also used for the plural, Job 4:3; Prov. 6:17; Isa. 13:7.

(2) Plur. יָדוֹת *artificial hands*, or *handles*, also used of *things which resemble handles*.—

(a) *tenons* of boards (Zapfen), Ex. 26:17, 19; 36:22, 24.—(b) *the axles* of a wheel, 1 Ki. 7:32, 33. As to the distinction between the dual and plur. fem. in substantives which denote members of the body,

see Lehrs. 540. (Arab. يَد handle, as of a hand-mill, or of an axe; Syriac plur. اَيْدٍ handles, hinges.) Comp. מַחְבֵּט.

(3) The hand being the seat of strength, metaph. *power, strength* (the proper force of the word being for the most part lost in such cases; compare above (1), *dd*). יָד with force, or power, Isa. 28:2; הָיָה יָד הַיְיָ the power of God, Job 27:11. Psalm 76:6, "and all the men of might have not found יָדֵיהֶם their hands," i.e. have found themselves devoid of strength. (Vice versa Vit. Tim. i. 44, "they found their hand and side," i.e. "they had all their strength ready.") Applied to one remarkable and wonderful work, Ex. 14:31 (comp. *manus*, Virg. Æn. vi. 688). Specially *aid, assistance*, Deu. 32:36, יָד אֶזְרוּלָה "help is departed." (So Arab. يَد الصَّبَا the power of the east wind, لا يد لك ب thou hast no power in such a thing, Syr. ܝܕܐܪܝܬܐ the power of the Romans, Pers. دست power. As to the expression a *long* or a *short hand*, see under the word קָצָר.

(4) The hand being used for smiting with, hence a *stroke*. Job 20:22, הָלַךְ עָלָיו מַחְבֵּט "every stroke of the wretched comes upon him;" whatever usually falls upon the wretched. (Compare Latin *manus*, for a blow, with regard to gladiators.)

(5) a *side*, properly used of the sides of a person, where the hands and arms are situated (comp. Lat. *ad dextram, sinistram manum, ad hanc manum*, Terent. Ad. iv. 2, 31). Hence the dual יָדַי properly both sides, especially in the phrase יָדַי רַחֵב *broad of both*

sides, i.e. long and broad, widely extending, Gen. 34:21; Ps. 104:25; Isa. 33:21, etc. Used in the sing. of the *side* or *bank* of a river, Ex. 2:5; Deut.

1:37 (Syr. *ܫܚܐ* shore). With prepositions, *ל*, 1 Sa. 19:3; 1 Ch. 18:17; 23:28; Prov. 8:3; *ב*, 1 Sa. 4:18; *על*, 2 Sa. 14:30; 18:4; Josh. 15:46; 2 Sam. 15:2; 1 Ch. 17:15; 31:15; Job 1:14; Neh. 3:2, seq.; *על*, Num. 34:3; Jud. 11:26;

by the *side of*, *near* (Syr. *ܠܗܝܬܐ* near). 1 Ch. 6:16, *אֲשֶׁר הָעֲמִיד דָּוִיד עַל יְדֵי שֵׁד בֵּית יְהוָה* "whom David constituted for (by the side of) the singing of the temple;" like the German, *er stellte ihn an bey dem Gesange*. See farther as to the particle *יָד* 1 Ki. 10:1, cc.—Plur. *יָדוֹת* sides—(a) of a royal throne, *arms* as of a chair, lateral supports, 1 Ki. 10:19.—(b) *lateral projections* on bases, 1 Ki. 7:35, 36.

(6) *a place*, Deu. 23:13; Nu. 2:17, *יָדוֹ* "each one in his own place." Isa. 56:5 (compare No. 8). Isa. 57:8, *יָד הָיִיתָ* "thou didst look thee out a place." Ezek. 31:24. Dual id. Josh. 8:20, *לֹא הָיָה בָּהֶם יָדוֹם לָנוּם* "they had no place to flee."

(7) *a part* (perhaps properly a handful, a part of anything to be taken up whilst dividing). Jer. 6:3; Dan. 12:7. [Qu. as to the applicability of these two passages.] Plur. *יָדוֹת* 2 Ki. 11:7, *וְשֵׁנֵי הַיָּדוֹת בָּכֶם* "and two parts of you," opposed to the third part. Gen. 47:24, *אַרְבַּע הַיָּדוֹת* "four parts," opposed to *הַחֲמִישִׁית* the fifth part. Neh. 11:1. (Compare *פָּה*.) Also in the connection, Dan. 1:20, "and he found them *עָשָׂר יָדוֹת* על כל-הַחֲרָטָמִים ten parts (i.e. ten times) wiser than all the magicians." Gen. 43:34; 2 Sa. 19:44.

(8) *a monument, trophy*, i. q. *יָד* (*a hand* being that which points and marks),—of victory, 1 Sa. 15:12;—sepulchral, 2 Sa. 18:18. Isa. 56:5, "I will give to them in my house *יָד וָזֵכֶר* a memorial (or a portion) and a name." This name in Hebrew for a monument may be connected with the ancient custom of sculpturing on *cippi* or sepulchral columns, an open hand and arm. See Hamackeri *Diatribe de Monumentis Punicis* (Humbertianis, Lugduni asservatis), p. 20, and Reuvensii *ad eadem Animadvers.* p. 5, seq.

As to the *Dual*, see Nos. 1, 3, 5, 6.

As to the *Plural* *יָדוֹת* Nos. 2, 5, 7.

יָד (Ch. emph. *יָדָא* Daniel 5:5, 24; with suff. *יָדִי*, *יָדְךָ*, *יָדָם*, Ezr. 5:8. Dual *יָדַי* Dan. 2:34, 45, i. q. II. *יָד* *hand*. *יָד* *פָּן* from the *hand*, i. e. the power after a verb of liberating (compare Heb. *מִיָּד*), e. g. from the hand of the lions, Dan. 6:28. As to Ezr. 7:14, 25, compare Heb. No. 1, *aa*.

יָדָא Ch. i. q. Heb. *יָדָא*.

APHIL, to praise (God). Part. *מְהוֹרָא* Dan. 2:23 contr. *מְהוֹרָא* Dan. 6:11.

יָדָלָה ("that which God has shown," for *יָדָלָה* with a Syriac inflexion from *יָדָל* to show [So according to Simonis; "or, perhaps from a doubtful root *יָדָל* i. q. Arab. *يَدَال* and *يَدَال* to go softly and secretly"]). [*Idalah*], pr. n. of a town in the tribe of Zebulun. Josh. 19:15.

יָדָשָׁ (perhaps "honied," compare *יָדָשָׁ*, [*Idbash*], pr. n. m. 1 Ch. 4:3.

I. *יָדָד* i. q. *יָדָה* TO THROW, TO CAST, as a lot. Pret. pl. *יָדָדוּ* Joel 4:3; Nah. 3:10; Obad. 11.

II. *יָדָד* [an unused root], i. q. *יָדָד* to love. Arab.

יָדָד. Hence are *יָדָד* beloved, *יָדָדִיתָ* dearly beloved, and the proper names *יָדָדִיתָ*, *יָדָדִיתָ*, [*יָדָדִיתָ*].

[*יָדָדִיתָ* (the actually occurring form), see *יָדָדִיתָ*.]

יָדָה TO THROW, TO CAST, i. q. *יָדָד* No. I.; kindred is *יָדָה*. *APHIL*: id. Imp. *יָדָדוּ* Jer. 50:14.

PIEL, i. q. *Kal*, to throw, as stones. Fut. *יָדָדוּ* for *יָדָדוּ* Lam. 3:53. Inf. *יָדָדוּ* Zec. 2:4.

HIPHIL *יָדָדוּ*, fut. *יָדָדוּ*, sometimes *יָדָדוּ* Ps. 28:7; 45:18; Neh. 11:17.

(1) *to profess, to confess*; perhaps properly, *to show or point out* with the hand extended; from the idea of the hand being *cast forth*, i. e. extended (see *Kal*; comp. *יָדָדוּ* and *יָדָה*, *Kal* and *Hiphil*, to cast, and thence to shew by the extended hand). Arab. *يَدَى*, Conj. X.; Syr. Aph. id. Constr. followed by an acc. Pro. 28:12; and followed by *עַל* (*concerning*), Ps. 32:5.

(2) *to give thanks, to praise, to celebrate*, since thanksgiving and praise naturally follow the acknowledgment or confession of benefits received; followed by an acc. Gen. 29:35; 49:8; Psalm 7:18; 30:13; and *ל* of pers. Ps. 75:2; 1 Ch. 29:13; Ezr. 3:11. *יָדָדוּ* *לְשֵׁם* to praise the name of Jehovah, 1 Ki. 8:33; Ps. 54:8; *יָדָדוּ* id., Ps. 106:47; 122:4.

HITHPAEL *יָדָדוּ* (*Vav* being taken in the place of *Yod*) i. q. *Hiphil*.

(1) *to confess*, prop. to confess *concerning one's self*, to chew one's self as guilty. *APHIL*: *אָפִילָה*: to accuse, to criminate; properly, I believe, *to object, cast against*; (Germ. *vorwerfen*, from the idea of casting; *Ursache*: an accusation, *Verwurf*), Dan. 9:4

followed by an acc. of the thing, Levit. 5:5; 16:21; 16:40; על of the thing, Neh. 1:6; 9:2.

(2) *to praise, to celebrate*, followed by ל 2 Chr. 30:32.

Derived nouns, [יד], מוֹדָה, הִידוּת, and the proper names יִדְדוֹתָן, יִדְדָה, יְהוֹדָה, and those which are secondarily derived from them, יְהוֹדִי, יְהוֹדִי, יְהוֹדִי, יְהוֹדִי, [also perhaps יְהוֹדִי, יְהוֹדִי].

יָדוּ (for יָדוּ, "loving," "given to love"), [Iddo], pr. n. m.—(1) 1 Chr. 27:21.—(2) Ezr. 10:43.

יָדוֹן ("a judge" ["or, 'whom God has judged'"]), [Jadon], pr. n. m. Neh. 3:7.

יָדוּעַ ("known"), [Jaddua], pr. n. m.—(1) Neh. 10:22.—(2) Neh. 12:11, 22.

יָדוּתָן, יָדוּתָן, & יָדוּתָן, 1 Chr. 16:38 ("praising," "celebrating," from the obsolete noun יָדוּת, praise, praisings; root יָדָה Hiphil, to praise, with the addition of the termination תָן), [Jeduthan], pr. n. of a Levite, set by David as chief over a choir, 1 Chr. 9:16; 16:38, 41, 42; 25:1; also of his descendants, who were themselves musicians, 2 Chr. 35:15; Neh. 11:17; Ps. 39:1; 62:1; 77:1.

יָדָו [Jadau], pr. n. Ezr. 10:43 קרי.

יָדִיד (from the root יָדָה No. II), m.—(1) *beloved, a friend*, Isa. 5:1. יָדִיד יְהוָה, beloved by the Lord, Ps. 127:2; applied to Benjamin, Deu. 33:12; in pl. to the Israelites, Ps. 60:7; 108:7.

(2) *pleasant, lovely*, Ps. 84:2. Plur. יְדִידוֹת, charms. Ps. 45:1, יְשִׁיר יְדִידוֹת, "a pleasant song." Others, "a song of loves," i.e. an epithalamium. (Syr. ܝܕܝܕܐ beloved.)

יְדִידָה ("beloved"), [Jedidah], pr. n. of the mother of king Josiah, 2 Ki. 22:1.

יְדִידוֹת, fem. *delight, that which is loved*, Jer. 12:7.

יְדִידִיָּה ("the delight ['friend'] of Jehovah"), [Jedidiah], a cognomen given to Solomon when newly born, by the prophet Nathan, 2 Sa. 12:25.

יְדִידִי ("whom Jehovah has shewn" ["who praises God"]), [Jedaiah], pr. n. m.—(1) 1 Ch. 4:37.—(2) Neh. 3:10.

יְדִידֵיָּה ("known by God"), [Jediasel], pr. n. of a son of Benjamin, 1 Ch. 7:6, 10, 11.

יְדִידָתָן, see יְדִידוֹתָן.

יְדִידָל ("weeping"), [Jidlaph], pr. n. of a son of Nahor, Gen. 22:22.

יָדַע, fut. יֵדַע, once יִידַע (see Lehg. 389), inf. אֵד, constr. יָדַע, obviously corresponding to the (1) εἶδον, οἶδα, to see; and hence, to perceive, to acquire knowledge, to know, to be acquainted. It includes the action of knowing both as commencing, das Kennenlernen, Erfahren, and as completed, das Kennen, Wissen, Beisehyn. (The root is very widely extended in the Indo-Germanic languages, in the signification both of seeing and knowing; as Sanscr. *wid, budh*; Zend. *weedem*; Gr. εἶδω, οἶδα, δαίω; Lat. *video*; Goth. *vitan*; Engl. *weet* [Qu. to wit]; Germ. *weten, wissen, weise*; and so also in the Slavonic tongues, as the Polish, *widze*, to see; Bohem. *wedeti*, to see.) The original signification is found in the following examples, Exod. 2:4, "and his sister stood afar off לֹא יָדְעָה מֶה יַעֲשֶׂה לוֹ to see what would happen to him." 1 Sa. 22:3. Also, Isa. 6:9, יָדְעוּ וְלֹא יִדְעוּ, "seeing ye shall see, and not perceive" (in the other member is, hearing ye shall hear, and not understand). These examples may be added to the primary signification of *seeing*: Deut. 34:10, יָדַע יְהוָה אֵל שָׁמַיִם (in the same connection elsewhere יָדָה Gen. 32:31; Jud. 6:22; 2 Ki. 14:8, 11); Eccl. 6:5; Esth. 2:11. i. q. יָדָה יְהוָה Gen. 37:14. Sometimes יָדַע, to see, to observe with the eyes, is opposed to what we hear or observe with our ears. Isa. 40:21, הֲלֹא תִרְעוּ אִם לֹא תִשְׁמְעוּ, "have ye not seen? have ye not heard?" Ver. 28; 44:18, לֹא יָדְעוּ, לֹא יִדְעוּ, "they see not, they do not understand, for their eyes are besmeared that they may not see, and that their hearts may not understand," where יָדַע is applied to the eyes, just as הִשְׁקִיל to the heart or mind. יָדַע then signifies that which results from seeing, unless any one be devoid of senses and mind, or has his understanding shut up. The following are its specific applications—

(1) *to know, to perceive, to be aware of* (wahrnehmen, gewahr werden), whether by the eyes (Isa. 6:9) or by the touch, Gen. 19:33; often by the mind, and hence *to understand*, Jud. 13:21; with the addition of עַל לִבָּהּ Deut. 8:5. Followed by מִן of the thing through which any thing is understood, Gen. 15:8, מִכָּה אֵדַע, "whence shall I understand?" Gen. 24:14; Ex. 7:17.

(2) *to get to know, to discover*, whether by seeing (see Ex. 2:4; 1 Sa. 22:3) or by hearing, Gen. 9:24; Deu. 11:2; Neh. 13:10; or, *to know by experience, to experience*, Job 5:25; Eccl. 8:5. So often in threatenings (Germ. du wirst es schon gewahr werden, erfahren, fühlen; Lat. *tu ipse videbis, senties*). Hos. 9:7, יִדְעֵי יִשְׂרָאֵל, "Israel shall see." Job 21:13, יִדְעֵם אֱלֹהֵי יִשְׂרָאֵל, "(God) recompenses him that he may

see." Ex. 6:7. "and ye shall know that I am Jehovah your God," 7:5, 17; 11:7; Ezek. 6:7; Isa. 5:19; 9:8; Ps. 14:4. (In the Koran the expression is of frequent occurrence, سوف يعلمون then shall they understand, e.g. xxvi. 48; see Schult. Opp. Min. ad. Job 21:19.)

(3) to know, to become acquainted with any one (kennen lernen), Deu. 9:24; any thing (as a country), Num. 14:31. Often put by a euphemism for sexual intercourse. —(a) of a man; to know a woman, i. e. to lie with her, Gen. 4:17, 25; 1 Sa. 1:19, etc.; also as applied to crimes against nature, Gen. 19:5. (Verbs of knowing are frequently employed for this euphemism in other languages, both oriental and

occidental; see Syr. عرف, Arab. رأى, Æth.

ἴσθαι: Greek γινώσκω, see Fessellii Adv. S. ii. 14; Pfochenius, De Purit. Styli N. Test. page 10; Lat. cognosco, Justin, v. 2; and thus Italian and French conoscere, connaître, although these have perhaps been borrowed from the phraseology of the Holy Scripture.) —(b) of a woman, ידעתי איש "to have lain with man," Genesis 19:8; Jud. 11:39; more fully ידעתי איש למשכב Num. 31:17. Compare Ovid., Heroid., vi. 133, "turpiter illa virum cognovit adultera virgo."

(4) to know, to be acquainted with any one, with acc. of person, Gen. 29:5; Isaiah 1:3; of the thing, Gen. 30:29. ידע בשם to know by name, Ex. 33:12, 17; ידע פנים אל פנים to know face to face, Deu. 34:10. Part. act. plur. ידעים "those who know me," my acquaintances (meine Bekannten), Job 19:13. Part. Pass. ידוע known, followed by ? Deut. 1:13, "men ידעים לשבטיכם who are known to your tribes," without the dative, verse 15. Isaiah 53:3, ידוע חלי "known to sickness," i. e. bekannt, vertraut mit Krankheit, for the prose expression ידוע לחלי, according to others known by sickness, as being remarkable for suffering sicknesses and calamities; an especial example of a man afflicted with calamities. (Compare Syr. معروف known, illustrious.)

(5) to know, to have a knowledge of any thing, with an acc. like ידע בינה (see ידע, to know knowledge (to have knowledge, understanding), Pro. 17:27, etc.; followed by the prepos. ב (German um etwas wissen), Genesis 19:33, 35; 1 Sa. 22:15; Jer. 38:24; אל Job 37:16; followed by the naked inf. Jer. 1:6; 1 Sa. 16:18; by a gerund, Ecc. 4:13; 10:15; Eccl. 4:17, "they know not לעשות that they do evil;" like the Germ. sie glauben nicht übel daran אמת; by a finite verb, Job 32:22, ידעתי אמת לא

"I know not how to flatter," 23:3; 1 Sa. 16:16; Neh. 10:29; conj. יי Genesis 3:5; also by a whole sentence, Gen. 43:22, "we do not know שם מי who put," etc. Also the accusative of the object may be altogether omitted, as after verbs of calling. Cant. 1:8, לא תדע לי אם as in Lat. si nescis, wenn du es nicht weißt; לא is here redundant, as Job 5:27. Specially the phrases are to be noticed —(a) ידע מי "who knows;" followed by a fut., 2 Sam. 12:22; Joel 2:14; Jon. 3:9; more fully ידע מי Est. 4:14, "who knows whether," i. q. Lat. nescio an, haud scio an, for fortasse (comp. אם B. 2). As to Pro. 24:22, see No. 6. —(b) ידע טוב ורע "to know good and evil;" Gen. 3:5, 22; i. e. to be prudent, to be wise, [no one who really believes in the fall of man can admit this explanation], whence ידע טוב ורע ib. 2:17, "the tree of wisdom [knowledge]." On this account little children are said not to know good and evil, Deut. 1:39; compare Isa. 7:15; and also decrepit old men, who have, as it were, sunk into second childhood, 2 Sam. 19:36. See Hom., Od., xviii. 223, οἷδα ἔκαστα, ἐσθλά τε καὶ χέρεα, παρὸς δὲ τε νήπιος ἦα.

(6) to foresee, to expect any thing. Ps. 35:8, "let destruction come upon him ידע לא not expecting it," i. e. unexpected. Job 9:5, "(God) removes mountains," לא ידעו (properly) "they expect it not," unexpectedly, suddenly. (Kor. xvi. 28, "God overthrows them ولا يشعرون, not expecting it." Lokm. Fab. 28.) Cant. 6:12, לא ידעתי נפשי שמתני, "I knew not," i. e. "when I did not expect, my soul made me," etc.; Jer. 50:24. So ידע מי who foresees? i. e. no one knows, or foresees, for suddenly, unexpectedly, Pro. 24:22; parall. אם תדע.

(7) Often used of the will, to turn the mind to something, to care for, to see about. Germ. nach etwas sehen. Gen. 39:6, לא ידע מאומה "he took care of none of his things;" Prov. 27:23; Job 9:21 (opp. to ידע). Job 34:4, ידעו בינינו קר טוב, "let us see to it amongst ourselves what is good?" i. e. let us attend to, investigate. In the other hemistich נדבר. Followed by ב Job 35:15, לא ידע בפש "he does not regard iniquity." Specially used —(a) of God as caring for men; Psalm 144:3; Nah. 1:7; followed by ל Amos 3:2, "you only have I known (especially cared for) of all the nations of the earth." Gen. 18:19, ידעתי למען אבי, "him (Abraham) have I known (cared for chosen) that he may command," etc. Compare Ps. 1:6. —(b) of men regarding or worshipping God Hos. 8:2; 13:4; Ps. 36:11; 9:11, ידעו שקד "those

who know (regard or worship) thy name." Job 18:21; לא ידע אל (אש) "who regards not God," an atheist, 1 Sa. 2:12.

(8) absol. *to be knowing, or wise*, Psalm 73:22; Isa. 44:9 18; 45:20; 56:10. Part. ידע i. q. חכמים Job 34:2, Eccles. 9:11. Hence ידע wisdom, or knowledge, which see.

NIPHAL הוּדַע—(1) *to be, or to become known*, of persons, Ps. 76:2; Pro. 31:23; of things, Ex. 2:14; Lev. 4:14; Ps. 9:17. Followed by ? of the person to whom any thing is known, 1 Sam. 6:3; Ruth 3:3; Est. 2:22. Gen. 41:21 וְלֹא הוּדַע בְּרִיכְתּוֹ אֶל הַבְּרִיכָה "nor was it known (did it appear) that they had entered (been swallowed) into their bowels (belly)."

(2) pass. of Hiph. No. 2, *to be taught by experience*, i. e. *to be punished*, comp. Kal No. 2. Prov. 10:9, וְיִדְעַתְּ כִּי יִדְעֶנּוּ "he who perverts his ways (acts perversely) shall be made to know," be taught, i. e. be punished. Jer. 31:19, אַחֲרֵי הִוָּדַעְתִּי "after I was instructed." Well rendered by Luther, nachdem ich gewisigt bin.

PIEL, causat. *to make to know, to shew* anything to any one; with two accusatives, Job 38:12.

PUAL, part. מִדְּעָה known, with suff. מִדְּעִי my acquaintance, Psalm 31:12; 55:14; 88:9, 19. Fem. something known. Isa. 12:5 כְּחִיב.

POEL יוֹדַע i. q. PIEL, *to shew*, with acc. of pers. 1 Sa. 21:3. But should it not be read הוֹדַעְתִּי instead of יוֹדַעְתִּי?

HIPHAL הוּדַע (imp. הוֹדַע)—(1) *to cause* some one *to know* something, *to shew* something to some one, —(a) followed by two acc. Gen. 41:39; Ex. 33:12, 13; Eze. 20:11; 22:2. Used in threatening, 1 Sa. 14:12, נִדְעֶנּוּ אֶתְכֶם דָּבָר "we will shew you this thing."—(b) followed by acc. of the thing, and dat. of pers. Ex. 18:20; Deut. 4:9; Ps. 145:12; Neh. 9:14.—(c) followed by an acc. of pers. and an entire sentence, Josh. 4:22; 1 Ki. 1:27.—(d) followed by an acc. of the thing, Ps. 77:15; 98:2; Job 26:3.

(2) *to teach, to acquaint*, followed by acc. of pers. Job 38:3; 40:7; 42:4; dat. Prov. 9:9; specially, by experience, *to teach* any one by punishing, *to punish*. Compare Kal No. 2. Jud. 8:16, "(he took) the thorns of the wilderness and threshing instruments וִירַע בָּהֶם אֶת אֲנָשֵׁי סֻכּוֹת and with them he taught the men of Succoth;" i. e. crushed them with iron threshing instruments laid upon thorns (see דִּגְשׁ). LXX. Vulg. ἡλόησεν, contrivit, from the Hebrew דָּגַשׁ, which seems to me more suitable to the context than the common reading.

HOPHAL הוּדַע *to be made known*. Lev. 4:23, 28. Part. מוֹדַע Isa. 12:5 קִי

HITHPAEL הִתְהַדַּע *to make one's self known*, Gen 45:1; *to reveal one's self*. Nu. 12:6; followed by אל.

Derivatives ידעני, דַּע, דַּעַת, דַּעַת, מִדְּעָה, מוֹדַעַת, and the pr. n. ידע, ידעיה, ידעאל.

יָדַע Ch. fut. יִדְעַע Daniel 2:9, 30; 4:14, i. q. Heb.; specially—

(1) *to perceive, to understand*, Dan. 2:8; 5:23.

(2) *to get to know, to learn*, Dan. 4:6; 6:11.

(3) *to know, to have knowledge of*, Dan. 5:22. Part. pass. מְלִמָּה לְהוֹאֵל יִדְעַע be it known to the king. Eze. 4:12, 13.

APHEL הוֹדַע fut. הוֹדַעַת part. מוֹדַעַת *to make known, to shew*, followed by dat. of pers. Daniel 2:15, 17, 28; with suff. Dan. 2:23, 29; 4:15; 5:15, 16, 17; 7:16

Derivative מוֹדַעַת.

יָדַע ("wise"), [Jada], pr. n. m. 1 Ch. 2:28, 32.

יָדַעְיָה ("for whom Jehovah cares"), [Jedaiah], pr. n. m. 1 Ch. 9:10; 24:7; compare Zec. 6:10, 14.

יָדַעְנִי m. pl. יָדַעְנִים—(1) properly knowing, wise, hence a prophet, a wizard, always used in a bad sense of false prophets. Lev. 19:31; 20:6; Deut.

18:11; 1 Sa. 28:3, 9 (comp. עֹלֵם prop. knowing, a magician, like the Germ. weiser Mann, fluge Frau, used of wizards uttering words to the deluded people.)

(2) a spirit of divination, a spirit of python with which these soothsayers were believed to be in communication. Lev. 20:27; comp. אוֹב.

יָה Jah a word abbreviated from יְהוָה Jehovah, or rather from the more ancient pronunciation יְהוֹה or יְהוֹה [this rests on the assumption that one of these contradictory pronunciations is the more ancient], whence by apocope יְהוֹ (as יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה) then by the omission of the unaccented ה, יָה, Lehrs. 157. Either of these forms is used promiscuously at the end of many proper names, as אֱלִיָּהוּ, and אֱלִיָּה, יִשְׁעִיָּהוּ and יִשְׁעִיָּה, יִמְיָהוּ and יִמְיָה, the final ה in these compounds being always without Mappik. יָה is principally used in certain customary phrases, as הַלְלֵי יָה "praise ye Jehovah!" Ps. 104:35; 105:45; 106:1, 48; 111:1; 112:1; 113:1, etc. Besides e. g. Ps. 89:9; 94:7, 12; Isa. 38:11; Ex. 15:2, וְיָהּ וְיִמְיָהוּ "my strength and my song is Jehovah." Ps. 118:14; Isai. 12:2; Ps. 68:5, בְּיָהּ שִׁמְחוּ "Jah is his name" (comp. 3 let. D). Isa. 26:4. (In a few doxological forms this word is also retained in Syriac, as ܝܗܘܐ glory to Je'ovah, Assam. Bibl. Orient. ii. 230; iii. 570.)

יָהָה, in Hebrew a rare and defective root; of frequent use in Chaldee, Syriac, Arabic, and Æthiopic (יָהָה, **يَهَّ**, **ሃሃ**, **ሀሀ**) i. q. **יָהָה** TO GIVE, TO PLACE, once in pret. Psalm 55:23, **יָהָה** עַל-יָהָה, "commit to God (that which) he has given thee (or) laid on thee," i. e. thy lot, for **יָהָה** לָךְ. The person to whom anything is given is often expressed by the pronoun suffixed to the verb; see **יָהָה** Josh. 15:19; compare Arab. **اعطى**, **ناول**, and **هب** with two acc. of pers. and thing, although this construction is not sanctioned by grammarians. (Others take **יָהָה** in this place as a subst. burden, grief.)

Found besides only in imper. **יָהָה** (Prov. 30:15); often with **ה** parag. **יָהָה**, f. **יָהָה** (Ruth 3:15) pl. **יָהָה** —(1) *give, give here*. Genesis 29:21; Job 6:22; 2 Sam. 16:20, **יָהָה** לָכֶם עֲצָה "give counsel!"

(2) *place, put, set*. 2 Sa. 11:15; Deu. 1:13, **יָהָה** לָכֶם **יָהָה** "set for yourselves men." Josh. 18:4.

(3) adv. of exhorting, *come! come on! come now, go*. Gen. 11:3, 4, 7; 38:16; Ex. 1:10. (Arab. **هب** give, grant.)—As to **יָהָה** Hos. 4:18, see Analyt. Ind. Derivative **יָהָה**.

יָהָה (Dan. 3:28) imp. **יָהָה** Dan. 5:17; part. act. **יָהָה**, pass. **יָהָה**, pret. **יָהָה**, **יָהָה** Dan. 7:11, 12; Ezr. 5:14; fut. and inf. are borrowed from **יָהָה**, comp. Syr. **يَهَّ**, fut. **يَهَّ** from **يَهَّ** = **יָהָה**. Ch. i. q. Heb.

(1) *to give*. Dan. 2:37, 38, 48, to deliver, to give over, Dan. 3:28; 7:11.

(2) *to place, to lay* (a foundation), Ezr. 5:16. **יָהָה**, fut. **יָהָה**, part. **יָהָה** *to be given, or delivered*, Dan. 4:13; 7:25, etc.

יָהָה a secondary verb, denom. from **יָהָה**.

יָהָה, pr. *to make one's self a Jew*, i. e. to embrace the Jewish religion, Est. 8:17. The letter Yod, which, in the noun is a servile, becomes a radical; as in **יָהָה** from **יָהָה**, and from this again is formed **יָהָה**; **يَهَّ** from **يَهَّ**; see more instances of this kind in Reisk ad Abulf., Ann. ii. 510.

"So Arab. **يَهَّ** to become a Jew, from **يَهَّ** for **يَهَّ**. Kor. ii. 59; lxii. 6; Conj. II. to make a Jew." Thea.]

יָהָה (for **יָהָה**, "whom Jehovah directs," from **יָהָה**), [**Jahdai**], pr. n. m., 1 Ch. 9:47.

יָהָה *Jehu*, pr. n. (perhaps i. q. **יָהָה** ["for **יָהָה**"] "Jehovah is He," like **יָהָה** for **יָהָה**).—(1) of a king of Israel, who, after exterminating the dynasty of Ahab, held the kingdom from 844—56, B. C.; he was very much opposed to [some kinds of] idolatry, but very cruel, 2 Ki. chap. 9 and 10.—(2) of a prophet living in the kingdom of Israel, in the time of Baasha, 1 Ki. 16:1; 2 Ch. 19:2; 20:34.—(3) of others of little note.

יָהָה, masc. ("whom Jehovah holds fast"), [**Jehoahaz**], pr. n.—(1) of a king of Israel 856—840 B. C. the son of Jehu, 2 Ki. 13:1—9.—(2) of a king of Judah, 611 B. C. the son of Josiah, 2 Kings 23:31—35; 2 Ch. 36:1. This name is also spelled **יָהָה**. LXX. **Ἰωαχάς**.

יָהָה ("whom Jehovah gave," **יָהָה** prob. from **יָהָה**, **יָהָה** to give), [**Jehoash**], pr. n.—(1) of a king of Judah 877—38 B. C., the son of Ahaziah, 2 Ki. 12:1; 14:13; also spelled **יָהָה** [**Joash**], *ibid.*; 11:2; 12:20.—(2) of a king of Israel 840—25 B. C. the son of Jehoahaz, 2 Kings 13:10—25; also spelled contractedly **יָהָה** *ibid.* verse 9. LXX. **Ἰωάς**.

יָהָה, Chald. i. q. **יָהָה** the land of Judah, **יָהָה**. (Arab. **يهود**, **يهود** collectively the Jews.) Dan. 2:25, **יָהָה** **יָהָה** "the captives of Judah;" 5:13; 6:14; Ezr. 5:1, 8.

[“(2) *Jehud*, a town of the Danites, Joshua 19:45.”]

יָהָה (verbal from fut. Hoph. ‘praised,’ comp. Gen. 49:6), pr. n. *Judah*, borne by—

(1) the fourth son of Jacob, Gen. 29:35; 35:23; and the tribe springing from him (**יָהָה**), Num. 7:12; Josh. 11:21, etc., the boundaries of which are described, Josh. 15. **יָהָה** the mountain district of Judah; see **יָהָה** p. cccxxx. After the division of the kingdom, the name of this tribe was applied to one of the kingdoms which included the tribes of Judah and Benjamin with a portion of Simeon and Dan, and had Jerusalem for its metropolis; the other kingdom was either called **יָהָה** or (especially in the prophets) **יָהָה** the land of Judah, the kingdom of Judah, Isa. 19:17. **יָהָה** the (capital) of Judah, i. e. Jerusalem, 2 Ch. 25:28, i. q. 2 Ki. 14:20. After the carrying away of the ten tribes, and after the Babylonian exile, this name is applied to the whole land of Israel, Hag. 1:1, 14, 2:2. Where it signifies the land (Judah) **יָהָה** is fem., Psalm 114:2; where the people (the Jews) [or

tribe of Judah]) masc. Isa. 3:8; The same name was borne by—

(a) other more obscure persons—(a) Neh. 11:9.—(b) Ezr. 3:9; Neh. 12:8.—(c) Neh. 12:34.—(d) ib. verse 36.

יהודי, pl. יהודים, sometimes יהודיים Est. 4:7; 8:1, 7, 13; 9:15, 18, in כתיב—

(1) Gent. noun, a Jew—(a) one who belonged to the kingdom of Judah, 2 Ki. 16:6; 25:25.—(b) in the later Hebrew, after the carrying away of the ten tribes, it was applied to any Israelite, Jer. 32:12; 38:19; 40:11; 43:9; especially 34:9 (Syn. עברי). Neh. 1:2; 3:33; 4:6; Est. 2:5; 3:4; 5:13. Fem. יהודיה 1 Ch. 4:18.

(2) [Jehudi], pr. n. m. Jer. 36:14, 21.

יהודי Ch. a Jew, only occurring in pl. יהודאים; emphat. יהודאים Dan. 3:8, 12; Ezr. 4:12; 5:1, 5.

יהודית f.—(1) f. Gent. n. יהודי adv. Jewishly, in the Jewish tongue, 2 Ki. 18:26; Neh. 13:24.

(2) pr. n. Judith, the wife of Esau, Gen. 26:34.

יהוה, Jehovah, pr. name of the supreme God (יהוה) amongst the Hebrews. The later Hebrews, for some centuries before the time of Christ, either misled by a false interpretation of certain laws (Ex. 20:7; Lev. 24:11), or else following some old superstition, regarded this name as so very holy, that it might not even be pronounced (see Philo, Vit. Mos. t. iii. p. 519, 529). Whenever, therefore, this *nomen tetragrammaton* occurred in the sacred text (יהוה), they were accustomed to substitute for it יהוה, and thus the vowels of the noun יהוה are in the Masoretic text placed under the four letters יהוה, but with this difference, that the initial Yod receives a simple and not a compound Sh'va (יהוה, not יהוה); prefixes, however, receive the same points as if they were followed by יהוה, thus ליהוה, ביהוה, מיהוה. This custom was already in vogue in the days of the LXX. translators; and thus it is that they every where translate יהוה by ὁ Κύριος (אדני): the Samaritans have also followed a similar custom, so that for יהוה they pronounce אדני (i. q. יהוה). Where the text has אדני יהוה, in order that Adonai should not be twice repeated, the Jews read אלהים אדני, and they write יהוה אדני.

As it is thus evident that the word יהוה does not stand with its own vowels, but with those of another word. the inquiry arises, what then are its true and genuine vowels? Several consider that יהוה is the true pronunciation (according to the analogy of יעקב,

יהוה), rightly appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called ΙΑΩ (Diod. i. 94: ιστοροῦσι . . . τοὺς νόμους διδόναι—παρὰ δὲ τοὺς Ἰουδαίους Μωσῆν τὸν ΙΑΩ επικαλούμενον θεόν. Macrobi. Sat. i. 18. Hesych. v. Ὀξείας, intp. ad Clem. Alex. Strom. v. p. 666. Theod. quæst. 15 ad Exod.: καλοῦσι δὲ αὐτὸν Σαμαρεῖται ΙΑΒΕ [יהוה] Ἰουδαῖοι δὲ ΙΑΩ); to which also may be added, that this same form appears on the gems of the Egyptian Gnostics as the name of God (Iren. adv. Hæres. i. 34; ii. 26. Bellermann, über die Gemmen der Alten mit dem Abraxasbilde, i. ii.). Not very dissimilar is the name ΙΕΥΩ of Philo Byblius ap. Euseb. præp. Evang. i. 9; and ΙΑΟΥ (יהוה) in Clem. Al. Strom. v. p. 562. Others, as Reland (decad. exercitatt. de vera pronunciatione nominis Jehovah, Traj. ad Rh. 1707, 8.), following the Samaritans, suppose that יהוה was anciently the true pronunciation, and they have an additional ground for the opinion in the abbreviated forms יהו and יה. Also those who consider that יהוה was the actual pronunciation (Michaëlis in Supplem. p. 524), are not altogether without ground on which to defend their opinion. In this way can the abbreviated syllables יהו and יה, with which many proper names begin, be more satisfactorily explained. [This last argument goes a long way to prove the vowels יהוה to be the true ones.]

To give my own opinion [This opinion Gesenius afterwards THOROUGHLY retracted; see Thes. and Amer. trans. in voc.: he calls such comparisons and derivations, "waste of time and labour;" would that he had learned how irreverent a mode this was of treating such subjects!], I suppose this word to be one of the most remote antiquity, perhaps of the same origin as Jovis, Jupiter, and transferred from the Egyptians to the Hebrews [What an idea! God himself revealed this as his own name; the Israelites could never have received it from the Egyptians]; (compare what has been said above, as to the use of this name on the Egyptian gems [but these gems are not of the most remote antiquity; they are the work of heretics of the second and third centuries]), and then so inflected by the Hebrews, that it might appear, both in form and origin, to be Phenicio-Shemitic (see משה, בנהמות).

To this origin, allusion is made Exod. 3:14; יהוה אלהים אדני, "I (ever) shall be (the same) that I am (to-day);" compare Apoc. 1:4, 8, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος: the name יהוה being derived from the verb יהוה to be, was considered to signify God as eternal and immutable, who will never be other than the same. Allusion is made to the same etymology, Hos

12:6, יהוה זקרו "Jehovah (i.e. the eternal, the immutable) is his name." [We have thus the authority of God in His word, that this name is derived from the idea of *being, existence*, and not from any relics of Egyptian idolatry.] With this may be compared the inscription of the Saïtic temple, Plut. de Iside et Osiride, c. 9, *ἐγώ εἰμι τὸ γεγονός καὶ ὃν καὶ ἐσόμενον*. [This shews how Pagans borrowed ideas from the true theology of God's revelation, and not that the latter borrowed any thing from the former.]

As to the usage of the word, the same supreme God, and the *θεὸς ἐπιχρῶσις* [God was in an especial sense the God of the Israelites, but no idea must be admitted for a moment which would even seem to localize the God whose name is Jehovah of Hosts] tutelar God of the Hebrews, is called in the Old Testament by his proper name יהוה, and by the appellative אלהים האלהים (ὁ θεός, ἰσ), sometimes promiscuously, and sometimes the one or the other is used according to the nature of the expressions, or the custom of the writers (see p. XLIX, B), as נאם יהוה, בזה אומר יהוה, etc. The use of the word is to be especially observed in the following cases.

(a) יהוה אלהים i.e. *Jehovah God* (in apposition, and not, as some have maintained, *Jehovah of Gods*, sc. the chief), the customary appellation of Jehovah in Genesis chap. 2:3, elsewhere less frequent, see however Ex. 9:30; 2 Sam. 7:22; 1 Ch. 28:20; 29:1; 2 Ch. 1:9; 6:41, 42; Ps. 72:18; 84:12; Jon. 4:6; also יהוה האלהים 1 Sam. 6:20; 1 Chron. 22:1, 19; 2 Chron. 32:16; Ne. 8:6. Very frequent, on the contrary, is the compound form followed by a gen., as יהוה אלהי ישראל Jos. 7:13, 19, 20; 8:30; 9:18, 19, etc. יהוה אלהי אבותינו Deu. 1:21; 6:3; 27:3; יהוה אלהי Deu. 21:31; 2:7; 4:5; 18:16; 26:14; and very frequently elsewhere.

(b) יהוה צבאות "Jehovah (the God) of the (heavenly) hosts," see צבא.

(c) יהוה ארני (as to the points יהוה see above) 2 Sa. 7:18, 19; Isa. 50:4; Jer. 32:17; and continually in Ezekiel.

(d) As to the phrase יהוה לפני see לפני, under the word פנים.

יהוזבאד ("whom Jehovah gave") [*Jehozabad*], pr. n. m.—(1) 1 Chr. 26:4.—(2) 2 Ki. 12:22.—(3) 2 Ch. 17:18 [also contractedly יוזבד].

יהוחנן m. ("whom Jehovah gave"), [*Jehohanan, Johanan*], pr. n. of one of Jehoshaphat's captains, 1 Ch. 17:15; 23:1; also of others. Hence the Greek *Iωαννης* and *Iωαννης*.

יהויאד m. ("whom Jehovah cared for"), [*Jehoiada*], pr. n. of a priest who held great authority in the kingdom of Samaria [prop. in Judaea], 2 Ki. 11:4 [also contr. יודע].

יהויאחז ("whom Jehovah has established"), [*Jehoiachin*], the son of Jehoiakim, king of Judah, 600 B. C., 2 Ki. 24:8—17. ייכין Eze. 1:2; יכניה Est. 2:6; Jer. 27:20; 28:4; יכניה (for יהוה) Jer. 24:1 כתיב; and קניה Jer. 22:24, 28; 37:1.

יהויקים m. ("whom Jehovah has set up"), pr. n. *Jehoiakim*, the son of Josiah, king of Judah 611—600 B. C., previously called יאליקים (which see). 2 Ki. 23:34; 24:1; Jer. 1:3.

יהויריב and יריב m. ("whom Jehovah will defend," or "contend for"), [*Jehoiarib*], pr. n. of a distinguished priest at Jerusalem, 1 Chr. 9:10; 24:7; Ezra 8:16; Neh. 11:10; 12:6, 19. Hence Gr. *Iwapiß*, 1 Mac. 2:1.

יהוכל (verbal of the fut. Hoph. from יכל, "able"), [*Jehuchal*], pr. n. masc., Jer. 37:3: written contractedly יכל 38:1.

יונאדב & יונאדב masc. ("whom Jehovah impels"), [*Jonadab, Jehonadab*], pr. n.—(1) of a son of Rechab, the ancestor of the Nomadic tribe of the Rechabites, who bound his posterity by a vow of abstinence from wine, 2 Ki. 10:15; Jer. 35:6. See רבב.—(2) 2 Sa. 13:5, seq.

יונתן & יהונתן m. ("whom Jehovah gave," Gr. *Θεοδωρος*), [*Jonathan*], pr. n.—(1) of a son of Saul, celebrated for his generous friendship towards David, 1 Sam. 13—31.—(2) of a son of Abiathar, 2 Sa. 15:27, 36; 1 Ki. 1:42, 43; also of others.

יהוסף i. q. יוסף (this form is Chaldaic, and the other is not to be regarded as contracted), pr. name: *Joseph*, Ps. 81:6; but in this place it is used poetically of the nation of Israel. See יוסף.

יהועד ("whom Jehovah adorned"), [*Jehoaddah*], pr. n. m., 1 Ch. 8:36; for which there is 9:42, יעד.

יהואדן [*Jehoaddan*], pr. n. f. 2 Ki. 14:2 (כתיב) 2 Ch. 25:1.

יהוידק ("towards whom Jehovah is just," ["whom Jehovah has made just"]), pr. n. of the father of Joshua the high priest, Hag. 1:1, 12; Bar. 3:2, 8; 5:2 [also יודק].

יְהוָה ("Jehovah is exalted," ["whom Jehovah upholds"]), *Jehoram*, or *Joram*, pr. n.—(1) of a king of Judah, from the year 891—884 B. C., son of Jehoshaphat, 2 Ki. 8:16—24.—(2) of a king of Israel, from the year 896—884 B. C., the son of Ahab. The name of both is also spelled contractedly **יֶרָם**.

יְהוֹשָׁבֶעַת ("whose oath is Jehovah," i.e. she who swears by Jehovah, hence worships him, compare **יְהוֹשָׁבֶעַת**), [*Jehosheba*], pr. n. of a daughter of king Joram, the wife of Jehoiada the priest, 2 Ki. 11:2. This name is written **יְהוֹשָׁבֶעַת** in 2 Ch. 22:11.

יְהוֹשֻׁעַ & **יְהוֹשָׁפָט** m. ("whose help [salvation] is Jehovah;" comp. **יְהוֹשֻׁעַ**, the German Götthilf), *Joshua* [*Jehoshua*], pr. n. borne by—(1) the son of Nun, the minister and armour-bearer [?] of Moses, afterwards his successor, and the leader of the Israelites, Ex. 17:9; 24:13; elsewhere called also **נִמְנֵם** Num. 13:16 (see also **יְהוֹשֻׁעַ**).—(2) a high priest cotemporary with Zerubbabel, Zec. 3:1; Hag. 1:1, 12; see **יְהוֹשֻׁעַ**.—(3) 1 Sa. 6:14, 18.—(4) 2 Ki. 23:8. LXX. *Ἰησοῦς*. Vulg. *Joshua*.

יְהוֹשָׁפָט ("whom Jehovah judges," i.e. whose cause he pleads), *Jehoshaphat*—(1) king of Judah, 914—889 B. C., son of Asa, 1 Ki. 22:41—51, from whom the valley between Jerusalem and the Mount of Olives received its name ["although that is not expressly stated"], Joel 4:2, 12; 2 Ch. 20.—(2) the recorder of king David, 2 Sam. 8:16; 20:24.—(3) 1 Ki. 4:17.—(4) 2 Ki. 9:2, 14.

יָהִר *lofty, swelling, proud* (root **יָהִר**, which is akin, perhaps, to the noun **יָהִר** ["Arab. **يَهِير** a lofty heap of sand"]), Prov. 21:24; Hab. 2:5. (Chaldee and Talmud id., **יָהִיר** to be proud; **יָהִיר**, pride.)

יְהוֹלֵל ("who praised God"), pr. n. masc.—(1) 2 Ch. 29:12.—(2) 1 Ch. 4:16.

יָהֵם m. a kind of *hard gem*, so called from the idea of striking (root **יָהֵם**), Ex. 28:18; 39:11; Eze. 28:13. The ancient translators sometimes render this by diamond, sometimes by emerald, sometimes by jasper; but this last is certainly incorrect, for in Eze. loc. cit. it is joined with **יָהֵם**, which can hardly be doubted to be the jasper. See Braun, *De Vestitu Sacerdotum*, ii. 13.

יָהֵם an unused root. Arab. **وهس** to trample, to tread down. Hence—

יָהֵם & **יָהֵם** (i. q. **وهس**, a place trampled down, perhaps a threshing floor), *Jahaz*, pr. n. of a city of Moab, situated near the desert; afterwards a sacerdotal city in the tribe of Reuben, Nu. 21:23; Deut. 2:32; Josh. 13:18; Isa. 15:4; Jer. 48:21, 34.

יָהֵם see **יָהֵם**.

יָהֵם ("whose father is Jehovah"), *Joab*, pr. n. of David's general, 2 Sa. 2:24; 1 Ki. 2:5, 22; also of other men.

יָהֵם ("whose brother (i.e. helper) is Jehovah"), *Joah*, pr. n.—(1) of a son of Asaph, Hezekiah's recorder, 2 Ki. 18:18; Isa. 36:3.—(2) of the recorder of king Josiah, 2 Ch. 34:8; also of others.

יָהֵם see **יָהֵם**.

יָהֵם ("to whom Jehovah is God," i.e. worshipper of Jehovah), pr. n. *Joel*—(1) a prophet, son of Pethuel, Joel 1:1.—(2) the eldest son of Samuel, 1 Sa. 8:2.—(3) a son of king Uzziah, 1 Chron. 6:21; for which (by a manifest [transcriptural] error), there is, verse 9, **יָהֵם**; also the name of others.

יָהֵם [*Joash*], pr. n.—(1) **יָהֵם** q. v.—(2) the father of Gideon, Jud. 6:11, etc.

יָהֵם [*Job*], pr. n. of a son of Issachar, Gen. 46:13; perhaps an incorrect reading for **יָהֵם** Num. 26:24; 1 Ch. 7:1 קרי.

יָהֵם (probably i. q. **يَاب** "a desert," properly a crying out, a place where wild beasts cry out; from the root **יָהֵם**, [*Jobab*], pr. n. of a region of the Joktanite Arabs, Gen. 10:29; 1 Ch. 1:23. A trace of this name may be found perhaps in Ptolemy, who mentions near the Sachalitæ on the Indian sea, the *Ἰωβαίραι*, or, according to the conjecture of Salmasius and Bochart, *Ἰωβαίραι* (ρ being changed into β). See Bochart, *Phaleg*. ii. 29.

["(2) pr. n. of an Edomite king, Gen. 36:33, 34; 1 Ch. 1:44, 45.—(3) of a Canaanite king, Josh. 11:1.—(4) 1 Ch. 8:9.—(5) 1 Ch. 8:18."]

יָהֵם comm. (compare No. 2) an onomatopoeic word, signifying, if I judge aright, *jubilum* or *a joyful sound*, then applied to the *sound of a trumpet, trumpet signal*, like **יָהֵם**, which see. There are allied roots, both as to sound and sense, signifying *loud noise*, a mark sometimes of joy sometimes of grief (since the two are often hardly to be distinguished, and they are expressed by the same verbs, comp

לְיָמָיו (יָמָיו): such in the Phœnicio-Shemitic languages are **יָמָיו**, **יָמָיו**, and with the radical Beth **יָמָיו**, **יָמָיו**; in Greek *ἀλαλῶζειν*, *ἀλαλάζειν*, *ιάλεμος*, Lat. *ejulare*, *ululare*, in the German dialects, the Swedish *iolen* (whence the festival of the ancient Scandinavians called *Iulfest*), Dutch *ioelen*, vulg. German *jöbeln*. In all these words the signification of the syllable *jöl*, *jobb*, *jodl*, is that of *jo*, of *crying out*, as in the Germ. *juchten*, *jauchzen*, which is no other than to cry out, *io*, *juch*. Hence—

(1) **יָמָיו** *the horn of jubilee*, i. e. with which a signal is sounded, Josh. 6:5; and ellipt. **יָמָיו** Exodus 19:13; pl. **יָמָיו** Josh. 6:6: with art. **יָמָיו** Josh. 6:4, 8, 13, “trumpets of Jubilee” (as to the plur. **יָמָיו** see note), i. e. with which a signal is sounded, *fermtrommeten*, plainly the same as **יָמָיו** Lev. 25:9. Between **יָמָיו** (*fermtrom*) and **יָמָיו** there could be no distinction drawn, as appears from Josh. 6:4, compared with Josh. 5:6. — **יָמָיו** Ex. 19:13, and **יָמָיו** Josh. 6:5, “as soon as a signal is sounded,” which is elsewhere **יָמָיו** compare Josh. 6:4, compared with Josh. 6:5.—The Chaldee Targumist and the Jewish doctors absurdly translate **יָמָיו** a ram, and **יָמָיו** a ram's horn, nor are the conjectures of modern writers any better, as to which see Fuller, Miscell. iv. 8. Carpzov, Appar. Antiqu. Cod. S. p. 44, seq. Bochart, Hieroz. i. lib. ii. c. 43.

Note. The plur. use in **יָמָיו** trumpets of soundings, where there might have been expected **יָמָיו**, arises from a singular usage in Hebrew hitherto unnoticed by grammarians. In Hebrew the usage is, the same as in Syriac (Hoffmanni Gram. Syr. p. 254), to form the plural of compounds in three different ways—(a) the most frequent is to put the governing noun only in the pl., as **יָמָיו**, pl. **יָמָיו**; (b) the noun governed, or in the genitive is also made pl., as **יָמָיו** 1 Chron. 7:5; **יָמָיו** Ex. 1:11; **יָמָיו** Ps. 29:2, for **יָמָיו**; or even—(c) the governing noun remaining in the singular, the genitive only is made pl., of which there is a remarkable example in **יָמָיו** paternal houses, for **יָמָיו** (page cxvi, B). In the example now before us we have an instance of the second of these three modes (letter b).

(2) **יָמָיו** Lev. 25:13, 15, 31, 40, and ellipt. **יָמָיו** Levit. 25:28, 30, 33 (comm. gen. m. Nu. 36:4; more often fem. by ellipsis of the word **יָמָיו** Leviticus 25:10) *the year of jubilee*, Vulg. *annus jubileus*, *annus jubilei*, so called from the sound of the trumpets on the tenth day of the seventh month, by which it was

announced to the people (Lev. 25:9). This year was the *fiftieth* (Lev. 25:10, 11; Joseph. Ant. iii. 12; not as others suppose, the forty-ninth), and then by the Mosaic law, lands which had been sold reverted to their first owner, and slaves were to be set free. LXX. *ἔτος ἀφίσεως*, *ἀφίσεως*. Luth. (following the Vulgate) *falljahr*.

יָמָיו m.—(I) *a river, a moist country*, Jer. 17:8. Root **יָמָיו** No. I. 1.

(II) pr. n. *Jubal*, son of Lamech, inventor of music, Gen. 4:21. Perhaps as an appellative *Jubal* signified *jubilum*, or the sound and noise of the trumpet and other instruments, *music*, (kindred with **יָמָיו**), and thus it was afterwards applied to the inventor. [As if the Scripture account were not to be simply believed.] As to the conjecture of Buttman (*Mythologus*, i. 163, seq. 169), that the name of *Apollo* comes from the same source, I express no opinion.

יָמָיו (“whom Jehovah gave”), [*Jozabad*], pr. n. of several Levites—(1) 2 Ch. 31:13.—(2) Ezr. 8:33.—(3) Ezr. 10:22.

יָמָיו (“whom Jehovah has remembered”), [*Jozachar*], pr. n. of one of those who killed Joash, 2 Ki. 12:22; which in 2 Ch. 24:26 is written **יָמָיו** (by a manifest [transcriptional] error).

יָמָיו (perhaps contracted from **יָמָיו** whom Jehovah called back to life, compare **יָמָיו** for **יָמָיו**). [*Joha*], pr. n.—(1) 1 Ch. 8:16.—(2) 1 Ch. 11:45.

יָמָיו (“whom Jehovah bestowed”), pr. n. *Johanan*, see **יָמָיו**. This name in its contracted form was borne by—(1) two of David's officers, 1 Ch. 12:4, 12.—(2) a son of King Josiah, 1 Ch. 3:15, all.

יָמָיו (“whom Jehovah cares for”), [*Jehoiada*, *Joiada*], pr. n.—(1) see **יָמָיו**—(2) Neh. 3:6; 12:10.

יָמָיו see **יָמָיו**.

יָמָיו (“whom Jehovah sets up”), [*Joiakim*], pr. n. m. Neh. 12:10.

יָמָיו [*Joiarib*]—(1) see **יָמָיו**.—(2) Neh. 11:5.

יָמָיו (“whose glory is Jehovah”), [*Jochabed*], pr. n. of the mother of Moses, whose husband was Amram, Ex. 6:20; Nu. 26:59.

יָמָיו [*Juchal*], see **יָמָיו**.

“**יָמָיו**” an unused root, apparently signifying *heat*, compare the kindred roots **יָמָיו**, **יָמָיו**, **יָמָיו**; **יָמָיו**; **יָמָיו**.

ה being by degrees softened into (ה and י). "Three roots are thus found with the softer letter יום, ימים, ימים. Hence יום, ימים." Thea.]

יום suff. יומי, יומך, dual יומים, pl. ימים (as if from sing. יום), constr. ימים m —

(1) *the day*. (Syr. ܕܝܢܐ, Arabic يوم id. The primary signification appears to me to be that of the *heat* of the day. For the roots יום and יל or יל appear to have originated by softening the guttural, from the roots יום to be warm, and יחן Arabic وحن to glow with anger. Compare Arabic transp. وحم to be hot (as the day), and Gr. *laivw*.) Opp. to night, Gen. 7:4, 12; 8:22; 31:39. Adv. יום by day, in the day time, i. q. יום Ps. 88:2 (see יום, ימים). יום Gen. 39:10; Ex. 16:5; יום יום Est. 3:4 (more fully יום יום ibid. 2:11). יום (properly *Tag* an *Tag*, see *q* letter B, No. 1); Neh. 8:18; יום יום 1 Sa. 18:10; יום יום 2 Ch. 24:11, *daily*.

The day of any one is specially—(a) in a good sense, *the festival day of any one*. Hos. 7:5, יום יום "the day of our king," i. e. his birth-day, or that of his inauguration; 2:15, יום יום "the festival days of idols"; 2:2, יום יום "the day of Jezreel," i. e. the day when the people shall be assembled at Jezreel. Used of a birth-day, Job 3:1 (not so 1:4).—(b) in a bad sense, *a fatal day, the day of one's destruction*. Obad. 12, יום יום "the day of thy brother's (destruction)." Job 18:20, "at his destruction (יום) shall posterity be astonished," 15:32; Ps. 37:13; 137:7; 1 Sa. 26:10; Eze. 21:30.

(Arabic ܕܝܢܐ times, sc. unfortunate). Hence—(c) day of battle and slaughter. Isa. 9:3, יום יום "the day of the defeat of Midian." Comp. "dies Allien-*nia*, Cannensis;" Arab. يوم بدر the day of the battle of Beder.—(d) "the day of Jehovah," i. e. the day of the judgment which God will hold upon the wicked, Joel 1:15; Eze. 13:5; Isa. 2:12. Plur. Job 24:1.

(2) *time*, like *hēmera*, a day. See the phrases יום, יום, יום etc., under the letters a. b. d. e. f. g. More frequently in Pl. ימים No. 2.

With the article and prepositions prefixed—(a) יום *in this day, to-day*, Gen. 4:14; 22:14; 24:12; 30:32; 31:48, etc. (Arab. اليوم); *by day, in the day time* (opp. to *night*), Neh. 4:16; Hos. 4:5, i. q. יום; *at this time*, Deu. 1:39; 1 Sam. 12:17; 14:33; also, *at that time, then*, 1 Sam. 1:4; 14:1;

2 Ki. 4:8; Job 1:6 (where the common rendering is *on a certain day, at some time*, i. q. *יום*, the force of the article being neglected).

(b) יום followed by inf. *in the day in which*, as Gen. 2:17, יום *in the day in which thou eatest*; Lev. 7:36; *at that time in which*, i. e. *when*. Gen. 2:4, יום *when Jehovah God had made the earth and the heaven*; 3:5; Exod. 10:28; Isa. 11:16; Lam. 3:57. Followed by a pret. Lev. 7:35.

(c) יום *by day, in the day time*, Jer. 36:30; "in this very day," i. e. *at once, presently*, Pro. 12:16; Neh. 3:34; *in that day*, i. e. *lately*, Jud. 13:10.

(d) יום *in this day, at this time, now*, Gen. 25:31, 33; 1 Ki. 1:51; Isaiah 58:4; where it refers to a future action: *before that*, 1 Sam. 2:16; 1 Ki. 22:5. Often also יום *at this time, now*, 1 Sa. 22:8, 13; *at that time, then*, of something past, Deu. 8:18; of something future, Deut. 2:30; 4:38; 1 Ki. 8:24.

Not greatly different is—(e) יום i. e. *to day*, 1 Sa. 9:13; Neh. 5:11 (immediately); יום *at this time, now*, Ezr. 9:7, 15; Neh. 9:10; *at that time, then*, Gen. 39:11, also *as at this time* (when *q* has the power of comparison), Deu. 6:24; Jer. 44:22.

(f) יום *from the time when*—Ex. 10:6; Deu. 9:24.

(g) יום — (a) *in all days*, every day, daily, Psalm 42:4, 11; 44:23; 56:2, 3, 6; 71:8, 15, 24; 73:14 (parall. *בכל יום* every morning); 74:22; 86:3; 88:18; 89:17. (LXX. sometimes καθ' ἡμέραν ἡμέραν).—(β) *all the day*, Isa. 62:6 (parall. *בכל יום*). Ps. 32:3; 35:28; 37:26; 38:7, 13. LXX. *ἀεὶ ἡμέραν*.—(γ) *in all time, perpetually* (αἰετῶς, immerbar). Ps. 52:3, *חסד אל כל היום*, "the mercy of God (is exercised) continually." Pro. 21:26, *כל היום* "the wicked man covets greedily continually;" 23:17; Isa. 28:24, "does the ploughman plough continually?" 65:5, *אש יקרת כל היום*, "a fire continually burning." There is often added *חסד* Isa. 51:13; 52:5; Ps. 72:15. In the same sense there is frequently used in prose *כל היום* which see; the expression now under consideration is peculiar to poetry.

Dual יומי *two days*, Ex. 16:29; 21:21; Num. 9:22; Hos. 6:2, *ביום השלישי* "after two days, on the third day," i. e. presently [surely it ought to be taken in its *exact* meaning]; comp. Joh. 2:19, 20.

Plural ימים (as if from the singular יום), in the Chaldee form ימים Dan. 12:13; constr. ימים, poetically ימים Deut. 32:7; Ps. 90:15 (compare Aram. ימים,

שִׁבְעַת יָמִים (שִׁבְעָה).—(1) *days*, e.g. שִׁבְעַת יָמִים seven days, Gen. 8:10, 12. יָמִים אֲחֻדִּים some days, i.e. *some time*, for a while, Gen. 27:44. יָמִים put absolutely

has the same power as Arab. ⁶³أياماً some days, some while, Syr. ⁶⁴بعضاً after some time (Barhebr. Ch. p. 391, 418). Neh. 1:4; Dan. 8:27; Gen. 40:4, וַיְהִי יָמִים בְּמִשְׁכַּר “and they were for a while in custody.” The space of time thus signified, which is often several months, and never an entire year, will appear clearly from the following examples. Nu. 9:32, יָמִים אוֹ חֹדֶשׁ אוֹ יָמִים “for two days or a month or a greater length of time.” 1 Sa. 29:3, “he has been with me שָׁנִים אוֹ יָמִים אוֹ זֶה שָׁנִים now for several (or many) days, or rather years.” מִיָּמִים some while after, Jud. 11:4; 14:8; 15:1. מִיָּמִים id., Gen. 4:3; 1 Ki. 17:7. [It is clear that the statement that יָמִים always means something less than a year is a mere *assertion*; the cited passages *prove* nothing of the kind. See No. 3.]

(2) *time*, without any reference to days, Genesis 47:8, יָמִי שָׁנִי תִּיךְ “the time (period) of the years of thy life.” בְּיָמֵי אַבְרָהָם in the time of Abraham, Gen. 26:1; שְׁלֹמֹה בְּיָמֵי דָוִד 2 Sam. 21:1; 1 Ki. 10:21, in the time, or age, of David, of Solomon; i.e. during the reign of David, of Solomon. (Arab. في أيام during the reign of king N.N.). Exod.

2:11, “it came to pass בְּיָמֵים הָהֵם at that time.” בְּלֵילֵי יָמִים in all time, perpetually, for ever, always. Deu. 4:40; 5:29; 6:24; 11:1; 12:1; 14:23 (and often in that book). Jer. 31:36; 32:39; 33:18; 35:19; 1 Samuel 1:28; 2:32, 35; 18:29; 23:14. Often—(a) specially it is the *time of life, life time*. בְּיָמֵים אֲדָמָה advanced in life, Gen. 24:1; Josh. 13:1; Job 32:7, וְיָמֵים יִדְבְּרוּ “let days (of life) speak (die Jahre mögen reden, das Alter mag reden), i.e. let the old speak. בְּלֵילֵי יָמִים through all the time of life, Gen. 43:9; 44:32. מִיָּמֵיךָ since thy days, i.e. whilst thou hast lived, 1 Sa. 25:28; Job 38:12. הָאָרֶץ יָמִי to live long, to be long-lived, see אָרָךְ. Metaph. קָלִי יָמִי all the time of the earth, as long as the earth lasts. Gen. 8:22.—(b) יָמִים is often put in the acc. pleonastically after words denoting a certain space of time, as שְׁנַתֵּי יָמִים two years of time, שְׁנֵי שָׁבָעֵי יָמִים, Gen. 41:1; Jer. 28:3, 11 (in German there is a similar pleonasm, zwei Wochen Zeit), חֹדֶשׁ יָמִים [a month days], ein Monat Zeit, for einen Monat lang, Gen. 29:14; שְׁלֹשָׁה שָׁבָעִים יָמִים 3 Ki. 15:13; 2 Ki. 15:13; Dan. 10:3, 3. See as to this idiom, Lehrs. p. 667. (Similarly in Arab there is added زمان *time*, and in

Ethiopic ዓዋሰል: days, just as in Hebrew, see *Ascensio Jesaie* ed. Laurence, i 11; xi. 7.)

(3) The signification of time is limited to a *certain space of time*, namely a *year*, as in Syr. and Chaldee ⁶⁵ܝܡܝܢ signifies both *time* and a *year*; and in German also several words which designate time, weight, measure, etc., are applied to certain specific periods of time, weights, and measures (see ⁶⁶פֻּדָּה). [Compare the English word *pound* from *pondus*.] Lev. 25:29; Jud. 17:10. יָבֹחַ הַיָּמִים an anniversary sacrifice. 1 Sa. 2:19. מִיָּמִים יָמִים yearly. Exod. 13:10; Jud. 11:40; 21:19; 1 Sa. 1:3 (comp. שָׁנָה ⁶⁷verse 7); 2:19. For שָׁנָה יָמִים Isa. 32:10; there is found in Isa. 29:1 שָׁנָה עַל שָׁנָה. Also used in a plural sense for *years*, with the addition of numerals (as שָׁנִים plur. ⁶⁸Seidter). 2 Ch. 21:19, בָּעֵת צֵאת הַמֶּלֶךְ לְיָמִים שְׁנָיִם “at the end of two years.” The interpretation of Amos 4:4 is doubtful, לְשָׁלֹשׁ יָמִים either “every third year,” or else “every third day;” if it mean the latter, it is used in bitter irony.

יום m. Ch. i. q. Heb. a day. יוֹם יוֹם every day, Ezr. 6:9. Emphat. יוֹמָא Dan. 6:11.

Plur. found in three [two] forms—(a) יוֹמִין const. יוֹמִי, emphat. יוֹמִיָּא;—(b) const. יוֹמָת Ezr. 4:19 and—(c) as in Hebrew, const. יוֹמִי Ezr. 4:7. [This should have been omitted, for this verse (as is noticed in Thes.) is in Hebrew.] The same as in Hebrew יָמִים in plur. denotes *time*, especially *life-time*, מְאִיָּא יוֹמִיָּא advanced in age, Dan. 7:22. [Much better as in the English version, *the Ancient of days*; it is not a reverential manner of speaking to use words as if God had grown old.]

יּוֹמָם adv. (from יוֹם and the adverbial termination מָם)—(1) *by day*. יּוֹמָם וּלְלַיְלָה by day and by night, i.e. continually, Lev. 8:35; Num. 9:21. Like substantives—(a) it receives prepositions. בְּיוֹמָם Neh. 9:19, and—(b) it is put in the genit. יּוֹמָם יָצָר daily enemies, Eze. 30:16.

(2) *daily*, see Ezek. l. c. (Syr. ⁶⁹ܝܡܝܢ a day, ⁷⁰ܝܡܝܢ daily.)

יִּי an unused root, which appears to have had the sense of *boiling up*, or *bubbling up*, being in a ferment, whence יִי clay and יִי wine, just like מִיִּר mire, clay, and מִיִּר wine, from מִיִּר to boil up, to ferment. Cognate roots have been given under יוֹם.

יָוָן [Javan], pr. n.—(1) *Ionian*, from this province being more to the east, and better known than the rest of Greece to the Orientals, its name became applied in their languages to the whole of Greece

this has been expressly remarked by Greek writers themselves (*Æschyl. Acharn. 504*, ibique Schol. Pers. 176, 561). Gen. 10:2; Dan. 8:21; Isaiah 66:19; Ezek. 27:13; Zech. 9:13. (Syriac ܐܘܪܝܢ, ܐܘܪܝܢ, ܐܘܪܝܢ)

Greece; Arab. ܐܘܪܝܢ a Greek.) The patron. is ܐܘܪܝܢ. Hence ܐܘܪܝܢ ܐܘܪܝܢ sons of the Greeks, *viz* 'Αχαιῶν. Joel 4:6.

(2) Eze. 27:13 is perhaps a city of Arabia Felix, compare ܐܘܪܝܢ ܐܘܪܝܢ *Jawan*, a city of Yemen, Kamûs.

ܐܘܪܝܢ m. const. ܐܘܪܝܢ *mire, clay*. Psalm 69:3; 40:3, ܐܘܪܝܢ ܐܘܪܝܢ *mire of clay*, comp. Dan. 2:41. Root ܐܘܪܝܢ.

ܐܘܪܝܢ see ܐܘܪܝܢ.

ܐܘܪܝܢ f. pl. ܐܘܪܝܢ — (1) *a dove*, Genesis 8:8, seq. ܐܘܪܝܢ my dove, a gentle term of endearment, Cant. 2:14; 5:2; 6:9; 1:15, ܐܘܪܝܢ ܐܘܪܝܢ "thy eyes (are) doves," i.e. like to doves' eyes. Cant. 4:1. ܐܘܪܝܢ young doves, Lev. 5:7. (As to the etymology I give no opinion. [In Thes. "a libidinis ardore quæ in proverbium abiit ita dictam censeo."] Some derive it from ܐܘܪܝܢ, to be weak, gentle, and thus it would properly be, feeble and gentle bird.

(2) [*Jonah*], pr. n. of a prophet, Jon. 1:1; 2 Ki. 14:25.—Another ܐܘܪܝܢ see under ܐܘܪܝܢ.

ܐܘܪܝܢ see ܐܘܪܝܢ No. 1.

ܐܘܪܝܢ m. Isa. 53:2, and ܐܘܪܝܢ f. properly sucking, figuratively *a sucker* of a tree, as if it sucked nourishment from a mother. Job 8:16; 14:7; 15:30; Eze. 17:22; Hos. 14:7. By a similar figure applied from animals to plants, a sucker is called in Greek *uóσxoc*, and *pullulare* is used of plants.

ܐܘܪܝܢ [*Jonathan*], — (1) see ܐܘܪܝܢ. — (2) others bore this name only in its contracted form. — (a) 1 Ch. 2:32. — (b) Jer. 40:8 all.

ܐܘܪܝܢ m. *Joseph*, pr. n. — (1) of the youngest son of Jacob, with the exception of Benjamin; who was sold by his brethren into Egypt, and afterwards rose to the highest honours. See Gen. chap. 37—50. — Gen. 30:23, 24, allusion is made to a double etymology, as though it were — (a) = ܐܘܪܝܢ *he takes away*, and — (b) fut. Hiph. apoc. from ܐܘܪܝܢ *he shall add*, which latter is confirmed by the Chaldaic form ܐܘܪܝܢ Ps. 81:6. The two sons of Joseph, Ephraim and Manasseh, having been adopted by their grandfather, and becoming the ancestors of two of the tribes of Israel, the name ܐܘܪܝܢ and ܐܘܪܝܢ is used — (a) of these two tribes Jos. 17:17; 18:5; Jud. 1:23, 35;

also the same ܐܘܪܝܢ Jos. 14:4. — (b) poet. of the Ephraimite kingdom, i. q. ܐܘܪܝܢ No. 2. Psal. 78:67; Eze. 37:16—19; Zec. 10:6. — (c) of the whole nation of Israel [?] Ps. 80:2; 81:6; Am. 5:6, 15; 6:6.

(2) of several other men — (a) 1 Ch. 25:2, 9. — (b) Neh. 12:14. — (c) Eze. 10:42.

ܐܘܪܝܢ ("whom Jehovah will increase"), [*Josphiah*], pr. n. m. Eze. 8:10.

ܐܘܪܝܢ (perhaps for ܐܘܪܝܢ "he helps" ["perhaps for ܐܘܪܝܢ Jehovah aids him"]), [*Joelah*], pr. n. m. 1 Ch. 12:7.

ܐܘܪܝܢ ("for whom Jehovah is witness"), [*Joel*], pr. n. m. Neh. 11:7.

ܐܘܪܝܢ ("whose help is Jehovah"), [*Jozer*], pr. n. m. 1 Ch. 12:6.

ܐܘܪܝܢ [*Joash*] (i. q. ܐܘܪܝܢ), pr. n. m. 1 Ch. 7:8. — (2) 27:28.

ܐܘܪܝܢ see ܐܘܪܝܢ.

ܐܘܪܝܢ — (1) *a potter*, see ܐܘܪܝܢ. — (2) Zec. 11:13, ܐܘܪܝܢ (perhaps ܐܘܪܝܢ, i. q. ܐܘܪܝܢ *treasury* of the temple; formed by a change of letters according to the Aramaean pronunciation (as in ܐܘܪܝܢ, ܐܘܪܝܢ). The true interpretation was seen by the copyists, and also partially expressed; some having written ܐܘܪܝܢ, and others ܐܘܪܝܢ. Of the ancient versions, the Syriac rightly gives it a treasury. [This is wrong altogether; the word certainly means *a potter* in this place: the Syriac translator made a mistake, and this mistake is taken as a sufficient ground for contradicting the New Test. !]

ܐܘܪܝܢ (contr. from ܐܘܪܝܢ), [*Jokim*], pr. n. m. 1 Ch. 4:22.

ܐܘܪܝܢ [*Jorah*], pr. n. m. Eze. 2:18."

ܐܘܪܝܢ m. — (1) part. act. Kal' of the root ܐܘܪܝܢ, *watering, sprinkling* (Hos. 6:3), hence the *former rain* which falls in Palestine from the middle of October to the middle of December, preparing the earth to receive the seed. Deu. 11:14; Jer. 5:24.

(2) pr. n. see ܐܘܪܝܢ. [This should be ܐܘܪܝܢ; see above.]

ܐܘܪܝܢ (for ܐܘܪܝܢ "whom Jehovah teaches"), [*Jo-*], pr. n. m. 1 Ch. 5:13.

ܐܘܪܝܢ ("Jehovah is exalted"), [*Joram*], pr. n. m. 2 Sa. 8:10, for which 1 Ch. 18:10 is ܐܘܪܝܢ.

ܐܘܪܝܢ ("whose love is returned") [*Jeshab-hesed*], pr. n. m. 1 Chr. 3:20.

יִשְׁבִּיָּה ("to whom Jehovah gives a dwelling"), [*Josibiah*], pr. n. m. 1 Ch. 4:35.

יִשְׁשָׁה [*Joshah*], pr. n. m. 1 Ch. 4:34.

יִשְׁשֻׁר ("whom Jehovah raises up"), see the root יִשָּׁה ["for יִשְׁבִּיָּה"], [*Joshabiah*], pr. n. m. 1 Ch. 11:46.

יֹתָם ("Jehovah is upright"), [*Jotham*], pr. n. —(1) of a son of Gideon, Jud. 9:5, 7.—(2) a king of Judah, the son of Uzziah, 759—43 B.C. 2 Ki. 15:32—38.

יֹתֵר —(1) pr. part of the root יָתַר: *remainder*, hence *gain*, *emolument*. Ecc. 6:8.

(2) Adv.—(a) *more, farther*. (Chald. and Rabb.

יֹתֵר ["Syr. ܝܬܪ"], followed by מִן more than), Ecc. 2:15; 7:11; 12:12.—(b) *too much, over*. Eccl. 7:16.—(c) *besides*, like יָתֵר Esther 6:6; יֹתֵר מִמֶּנִּי *besides me*. שֶׁ יֹתֵר conj. *inasmuch as*. Ecc. 12:9; *and inasmuch as* Koheleth was wise."

יֹתֵרֶת [only found defect. יֹתֵרֶת, f. of the preceding word, *that which is redundant, hanging over*, specially הַיֹּתֵרֶת עַל-הַכֶּבֶד Ex. 29:13; Lev. 3:4; יֹתֵרֶת Ex. 29:22 and יֹתֵרֶת מִן הַכֶּבֶד Lev. 9:10, "the greater lobe of the liver," as though it were the redundant part of the liver; something added to it.

LXX. *λοβὸς τοῦ ἥπατος*, Saad. زباد id. and of the same origin as the Hebr. from زاد i. q. יָתַר. See Bochart, Hieroz. vol. i. p. 498, seq. Vulg. *reticulum hepatis*; according to which, some later writers understand *omentum minus hepatico-gastricum*; but this could hardly have been used in sacrifice, as being devoid of fat.

יָזָה an unused root. Arab. *جى*, to gather selves together. Hence—

יִזְיָאֵל ("the assembly of God"), [*Jeziel*], pr. n. m. 1 Ch. 12:3.

יִזְיָה (contracted from יִזְיָה and יָה, "who exults because of Jehovah," ["whom Jehovah sprinkles, expiates"], see the root יָזַה), [*Jeziah*], pr. n. m. Ezr. 10:25.

יִזְיָי ("whom God moves," "to whom God gives life and motion"), [*Jaziz*], pr. n. m. 1 Ch. 27:31.

יִזְלִיָּה ["whom God draws out," i.e. "will preserve," *Jezliah*], pr. n. m. 1 Ch. 8:18, from the unused root יָזַל.

יִזְרָח with art. 1 Chr. 27:8, [*Izrahite*], stands for יִזְרָחִי.

יִזְרַחֲהֶם ("whom Jehovah brought to light," see the root יָרַח, No. 2), [*Izrahiah*], pr. n. m.—(1) 1 Ch. 7:3, see יִזְרַחֲהֶם.—(2) Neh. 12:42.

יִזְם a fictitious root, which some have adopted on account of the form יִזְמו Gen. 11:6, which is from the root יָזַם, which see.

יִזְ an uncertain root, see יִזְ Hophal. [In Thea. Pu. part. is given under this word; see יִזְ]

יִזְיָה see יִזְיָה.

יָזַע an unused root, Arab. *ذاع*, to flow, to run (as water), Amhar. *ወዛ*: for *ወዘ*: to sweat. Hence—

יָזַע m. *sweat*, i. q. *זַע*, *ἀπαλ λειγόμε*. Eze. 44:18.

יִזְרַעָאֵל & יִזְרַעָאֵל ("that which God planted"), pr. n. [*Jezree*].—(1) of a town in the tribe of Issachar (Jos. 19:18), where stood the palace of Ahab and his successors, 1 Ki. 18:46; 21:1; 2 Ki. 9:15; whence יִזְרַעָאֵל Hos. 1:4, the blood of Jezreel is used of the blood there shed by the dynasties of Ahab and Jehu. Near the city there was a great valley יִזְרַעָאֵל Jos. 17:16; Jud. 6:35 (afterwards called *Ἐσδρήλωμ*, now *مرج ابن عامر*, Burckhardt's Travels p. 334, Germ. ed. vol. ii. p. 579), in which Hos. 1:5, predicts that there shall be a great slaughter (יָזַם Hos. 2:2). The same prophet gives to his eldest son, then newly born, the name of *Jezreel* (1:4), and he afterwards with his brother *Lo-Ammi* and his sister *Lo-Ruhamah* (2:24, 25) are made types of the people, when after their punishments and dispersions they are brought back to their own land (2:2), and endowed with new blessings. It is thus that the words are to be understood, which have been so much twisted by expositors, 2:24: "the earth shall answer the corn and new wine and oil, and these (gifts of the earth) shall answer Jezreel;" i.e. the earth, made fruitful by Heaven (verse 23), shall again render its produce to Jezreel. The prophet goes on with the allusion made to Jezreel, verse 25; יִזְרַעָאֵל יִזְרַעָאֵל "I will sow him again in the land, and I will again love Lo-Ruhamah (not beloved), and a people will I call Lo-Ammi (not a people);" i.e. the whole people of Israel, who were typified by the three children of the prophet, I will again plant, love, and appropriate as my own. יִזְרַעָאֵל in this passage is construed as fem. being taken collectively, so Ephraim, Isa. 17:10, 11, etc. [In this passage, the force of *my people*, and *no*

my people, must also be remembered.]—The Gentile noun is יְהוּאֵלִי 1 Ki. 21:1, f. יְהוּאֵלִית, יְהוּאֵלִית 1 Sam. 27:3; 30:6.

(2) a town in the mountains of Judah, Joshua 15:56; 1 Sa. 29:1.

(3) pr. n. m.—(a) of a son of Hosea; comp. No. 1, Hos. 1:4—(b) 1 Ch. 4:3.

[יְהוּבָה ('hidden,' i.e. 'protected,' verbal of Pual), [Jehubbah], pr. n. of a man, 1 Chron. 7:34. Root יְהוּבָה.]

יָחַד, fut. יָחַד (cogn. יָחַד, יָחַד), TO BE JOINED, UNITED TOGETHER, TO JOIN ONESELF; followed by 3 Gen. 49:6; followed by אֶת (את) Isa. 14:20. (Arab.

وحد, and وحد.)

PIEL, to unite, to join together, Ps. 86:11. Hence יָחַד and—

יָחַד m.—(1) union, junction, 1 Ch. 12:17.—(2) elsewhere adv.—(a) together, in one place, 1 Sa. 11:11; 17:10; at once, 2 Sa. 21:9; יָחַד all together, all at once; Job 34:15, יָחַד כָּל בָּשָׂר "all are alike flesh," i.e. mortal; Isa. 22:3, and then without לל id.; Job 3:18; 24:4; 38:7, בְּיָחַד כּוֹכְבֵי בָקָר "when all the morning stars sang together;" Deu. 33:5. Absol. without a noun, Job 16:10, יָחַד יִחְסְלוּנִי "they have together (i.e. all) assembled against me," 17:16; 19:12. With a negative particle, no one, Hos. 11:7.—(b) wholly, altogether, Job 10:8; Ps. 141:10. Of the same signification, and also rather more used is—

יָחַד, יָחַד, prop. those joined together, they together, like יָחַד.—(1) together, in one place, Gen. 13:6; 22:6; 36:7; Deu. 25:5.

(2) together at one time, Ps. 4:9.

(3) with the addition of לל all together, all at once, Ps. 14:3; 1 Ch. 10:6; also without לל Job 24:17.

(4) i.q. mutually, with one another, e.g. יָחַד יָחַד they strove together, Deu. 25:11; comp. 1 Sa. 17:10.

יָחַד (for יָחַד "united," ["his union"]), [Jahdo], pr. n. m. 1 Ch. 5:14.

יָחַד (whom God makes glad, from the root יָחַד), [Jahdiel], pr. n. m. 1 Ch. 5:24.

יָחַד (whom Jehovah makes glad"), [from the root יָחַד], [Jedeiah], pr. n. m.—(1) 1 Ch. 24:30.—(2) 1 Ch. 27:30.

יָחַד (whom God preserves alive," for

יָחַד, from יָחַד No. 2 = יָחַד), [Jehiel], pr. n. m. 2 Ch. 29:14.

יָחַד ("who looks to God" ["whom God watches over"]), [Jahaziel, Jahziel], pr. n. of several men, 1 Ch. 12:4; 16:6; 23:19.

יָחַד ("who looks to Jehovah," ["whom Jehovah watches over"]), [Jahaziah], pr. n. m. Est. 10:15.

יָחַד (for יָחַד, יָחַד, "whom God will strengthen," Pathach in the shortened syllable being changed into Segol, see Heb. Gramm. ed. 10, § 25, note 1, like יָחַד Ex. 33:3, for יָחַד), [Ezekiel, Jehезekel], pr. n. of a very celebrated prophet, whose writings stand third in order; he was the son of Buzi the priest. After he was carried away captive together with king Jechoniah, he lived in the Jewish colony on the river Chebar, and there prophesied until the sixteenth year after the destruction of Jerusalem by Nebuchadnezzar (see Eze. 29:17); Eze. 1:3; 24:24. The LXX. write this name 'Ιεζεκιήλ and so Sir. 49:8 (10). Vulg. Ezechiel [which has been adopted in the English version] (compare יָחַד, יָחַד, 'Εζεχίας, Ezechias), Luther has imitated the Greek, φετιελ.

יָחַד m. i. q. יָחַד, which see.

יָחַד [Hezekiah], pr. n. m. 2 Ch. 28:12

יָחַד ("whom God brings back," fut. Hiph. parag. from Ch. יָחַד to return), [Jahzerah], pr. n. m. 1 Ch. 9:12. I should prefer to read יָחַד.

יָחַד (probably for יָחַד "whom God preserves alive," ["God liveth," according to Simonis"]), [Jehiel], pr. n. of several men, as of a son of Jehoshaphat, 1 Ch. 21:2. Patron. יָחַד 1 Chron. 26:21, 22.

יָחַד m. יָחַד f. (from יָחַד).—(1) only, especially only begotten, only child, Gen. 22:2, 12, 16; Jer. 6:26; Zec. 12:10; Pro. 4:3; and fem. יָחַד Jud. 11:34.

(2) solitary; hence forsaken, wretched, Ps. 25:16; 68:7.

(3) f. יָחַד only one, hence that which is most dear, that which cannot be replaced, poet. for life, Ps. 22:21; 35:17; [does not this pervert both the passages?] comp. יָחַד.

יָחַד ('Jehovah lives'), [Jehiah], pr. n. m. 1 Ch. 15:24.

יָחַד m. expecting, waiting, hoping, Lam. 3:26 Root יָחַד.

יחל unused in Kal, i. q. חל No. 7, TO REMAIN, TO DELAY. Compare חל No. 7.

PIEL יחל.—(1) causat. to cause to hope for something; followed by אל Ps. 119:49; by a gerund, Eze. 13:6.

(2) to expect, to hope, to wait, absol. Job 6:11; 13:15; 14:14; 29:21; followed by ל of the person or thing expected, Job 29:23; 30:26; followed by אל Isa. 51:5; Ps. 130:7; 131:3. There often occur לאלהים Ps. 31:25; 33:22; 69:4; אל Ps. 130:7; 131:3.

HIPHI ל יחל i. q. Piel, to expect, to wait for, 1 Sa. 10:8; 13:8; 2 Sa. 18:14; followed by ל Job 32:11; followed by ליהוה [it should have been said לאלהים], Ps. 42:6.

NIPHAL נחל, fut. יחל i. q. Piel and Hiphil, but properly to be caused to hope, Gen. 8:12; Eze. 19:5.

Derived nouns, יחיל, תוחלת, [and in Thes. the following pr. n.].

יחלאל (for יחלה אל "whom God has made sick" ["hoping in God"], [Jahlee], pr. n. of a son of Zebulun, Gen. 46:14. Patron. יחלאל Nu. 26:26.

יחם unused in pret. (in which tense there is used the form חם from חם, compare חם fut. יחם, יחם fut. יחם), fut. יחם 1 Ki. 1:1, and יחם (see the note), Deu. 19:6; Eze. 24:11; plur. יחם for יחם Genesis 30:39; 3 plural masc. יחם (in the Chaldee and Arabic form for the common יחם, see Lehrgeb. p. 276) i. q. חם to be hot (Arabic وحם to be hot, as the day; V. to be warm, of sexual desire in cattle). Eze. 24:11; specially with wrath, Deu. loc. cit., and with sexual desire, hence to conceive (speaking of sheep), Genesis 30:38, 39. [These two passages in Thes. are referred to חם.] Impers. לו יחם Ecc. 4:11; and לו יחם 1 Ki. 1:1, to become hot. [See חם.]

Note. Above at חם I have followed the common arrangement, and referred the forms יחם, יחם to the root יחם; however, let grammarians inquire, whether they should not all be referred to חם; compare the form יחם Hosea 7:7.

PIEL יחם i. q. חם to be warm, with sexual desire, as cattle; to have sexual intercourse, Gen. 30:41; 31:10. Hence to conceive, used also of a woman. Psalm 51:7, ובהמתי יחם "and in sin did my mother conceive me." יחם for יחם as יחם and יחם Jud. 5:28.

Hence חם for חם.

יחם Deut. 14:5; 1 Ki. 5:3. Arabic يحمور a kind of deer, of a reddish colour (see the root יחם

No. 2), with serrated horns, probably *cervus dama*. See Bochart, Hieroz. P. i. p. 913. (T. ii page 284, Leipzig edit.) Oedmann, Verm. Sammlungen, fasc. i. p. 30, seq.

יחם (for יחם "whom Jehovah guards"), [Jahmas], pr. n. m. 1 Ch. 7:2.

יח an unused root, to be barefoot. (Arab.

حفي id., Syr. حَفِيف unshod, حَفِيف to take one's shoes off. The stock lies in the syllable חף, and the primary idea is that of rubbing off, as if peeling, or barking, see the root חף No. II. Hence חفي is also, to have the hoof worn down, speaking of cattle, to have the skin galled as a horse. IV. to shave the moustache, to trim the beard.)

יח m. unshod, barefoot, 2 Sam. 15:30; Isaiah 20:2, 3, 4; Jer. 2:25.

יחזאל ("whom God allots"), [Jahzeel], pr. n. of a son of Naphtali. Gen. 46:24; in 1 Ch. 7:13 it is written יחזאל. Gent. noun יחזאל Nu. 26:48.

יחזר i. q. אחר TO DELAY, TO TARRY. Found once 2 Sam. 20:5 כחזר, ויחזר (read ויחזר). יחזר is Hiph. in a Chaldee form from the root אחר.

יחש an unused root; see the following word.]

יחש m. a word of the silver age, A RACE, A FAMILY. Found once Neh. 7:5, ספר יחש pedigree, genealogy (Chald. יחש is used in the Targums for Heb. משפחה and תולדות. Simonis also compares نحاس nature, origin; but this word properly signifies brass, i. q. נחש and the phrase كريمة النحاس of a liberal and generous disposition, is figurative, and properly signifies of fine brass). Hence there is formed a denom. verb in—

HITHPAEL התיחש to cause one's name to be recorded in genealogical tables, ἀπογράφειν, to be enrolled, 1 Chron. 5:1, 7, 17; 9:1; Neh. 7:5. Inf. התיחש is often used as a noun, and signifies register, table of genealogy, 1 Ch. 7:5, 7, 9, 40; 2 Ch. 31:16, 17; 2 Ch. 12:15, "the acts of Rehoboam—are recorded in the commentaries of Shemaiah—so that the particulars are related in the manner of a genealogical table."

יח (perhaps "union," contr. from יחדה) [Jahath], pr. n. m. 1 Ch. 4:2; 6:5, 28 all.

יטב, i. q. טוב, only used in the fut. **יִטֵּב**, (once **יִטְבֵּי** Nah. 3:8; in pret. use is made of the verb טוב).

(1) *to be good*, Nah. 3:8. Mostly used impers. —(a) **יִטֵּב לִי** "it will be well for me." Gen. 12:13; 40:14; Deu. 4:40. —(b) **יִיטֵב עֵינַי** "it was good in my eyes," i. e. "I was pleased." Gen. 41:37; 45:16; Lev. 10:19, 20; more rarely followed by **לִפְנֵי** Est. 5:14; Neh. 2:5, 6; followed by ? Ps. 69:32.

(2) *to be merry, joyful*, of the mind (**לֵב**). Jud. 19:6; Ruth 3:7; Ecc. 7:3.

HIPHIL **הִיטִיב** fut. **יִטֵּיב**, once **יִטֵּיב**.

(1) *to do well*, or *rightly* (any things which have been done), Deut. 5:25, **הִיטִיבוּ בְּלֹא שֵׁךְ דְּבָרֵי** "they have done well (as to) whatever they have said," i. e. they have well spoken. Deu. 18:17. Followed by a gerund. Jer. 1:12, **הִיטִיבְתָּ לְרֵאוֹת** "thou hast seen rightly." 1 Sa. 16:17, **מִיטִיב לְלֵל** "who can play well," i. e. skilfully; without ? poetically Isa. 23:16. Inf. absol. **הִיטִיב** *in doing well*, or *rightly*, adv. *well, accurately, fitly*. Deu. 9:21; 13:15; 17:4; 19:18; 27:8. **הִיטִיב דְּרָכָיו** Jer. 2:33; 7:3; 5; **הִיטִיב ה' מַעֲלָלָיו** Jer. 35:15, *to act*, or *live, well*, or *honestly*, without accus. elliptically, Jerem. 4:22, **וְהִיטִיבוּ לָא יָדְעוּ** "they know not to do well." Jer. 13:23. Inf. adv. *honestly, rightly*. Jon. 4:9.

(2) *to do good* to any one, followed by a dat. Gen. 12:16; Ex. 1:20; followed by an acc. Deu. 8:16; 30:5; followed by **עַם** Gen. 32:10, 13; Nu. 10:32.

(3) *to make merry*, Jud. 19:22.

(4) *to fit, to adjust (to trim)*, Germ. *zurechtmachen*

(Syr. **يَتَب**), as lamps, Ex. 30:7; to adorn the head, i. e. to put the locks in order, 2 Ki. 9:30.

(5) intrans. *to be good*, Mic. 2:7; hence followed by **אֵל** *to please*, as in Kal, 1 Sa. 20:13.

Hence **יִטְבְּהָ** [and **מִיטֵב**].

יִטֵּב fut. **יִטֵּב** Chald. id., followed by **עַל** *to seem good* to any one. Ezr. 7:18

יִטְבְּתָהּ, ("goodness," as if Agathopolis), [*Jotbath, Jotbathah*], Nu. 33:33; Deut. 10:7, pr. n. of a station of the Israelites in the wilderness, abounding with water. **יִטְבָּהּ** [*Jotbah*], 2 Ki. 21:19, seems to be a different place.

יִטָּה & יִטָּה ("stretched out," or "inclined," verbal fut. Hoph. from **יָטָה**), [*Juttah*], pr. n. of a town in the tribe of Judah. Josh. 15:55; 21:16. [Now Yutta, **يُطَّا** Rob. ii. 190.]

מִטָּה (prob. i. q. **מִיָּה** "an enclosure," "an encampment of Nomades," from the root **מָדָה** of the

form **יָמָה**), pr. n. *Jetûr*, a son of Ishmael, Genesis 25:15; 1 Ch. 1:31; and his descendants the *Ituræans*, dwelling beyond Jordan, near the foot of Hermon, and on the eastern shore of the sea of Galilee, 1 Ch. 5:19, 20, the region which was afterwards the province of Ituræa (Luc. iii. 1; Relandi Palæstina, p. 106), at present the district of *Jedîr* (**جيدور**, Burckhardt's Travels in Syria, p. 447). More has been said on this subject by Ilgen on the book of Job, p. 93, 94, and Fr. Münster in Progr. de Rebus Ituræorum ad Luc. iii. 1; Hafniae, 1824, 4to.

יִין const. **יִין**, once **יִין** Cant. 8:2; with suff. **יִינִי** m.

(1) *wine*, perhaps so called from bubbling up and fermenting, see **יִין**, unless it be deemed better to regard it as a primitive. (Arab. **وَيْن** collect. clusters be-

coming black, with the noun of unity **وَيْنة**, Æth. **ወይን**: a vineyard, wine, Greek *οἶνος*, Latin *vinum*, Armen. **գինի** *ginî*). **בֵּית יִין** house of wine, Cant. 2:4, poet. for **בֵּית מִשְׁתֶּה** Est. 7:8, convivial room, and the words in the cited place, **הִבִּיאֵנִי אֶל בֵּית יִין** "he brought me to the house of wine," for he intoxicated me with love, *μεθύσκειν ἐρωτι*. Vulg. *cella vinaria*. Others understand it to mean a vineyard, which in this context would be frigid.

(2) meton. effect of wine, *intoxication*, Gen. 9:24; 1 Sa. 1:14; 25:37.

יָד 1 Sa. 4:13 **נְחִיב**, by a manifest error of transcribers, for **יָד** (a side), which is in the **קִרְיָה**.

יָכַח, unused in Kal, prob. i. q. **יָכַח** TO BE IN THE FRONT, IN THE FOREPART; hence figuratively, *to be in the sunshine, to be clear, manifest, to appear*, like the Arab. **وَجَّحَ** ["i. q. **وَضَحَ**"] IV. *to make clear, to demonstrate, to prove*, see HIPHIL.

HIPHIL **הוֹכִיחַ** —(1) *to argue, to shew, to prove* anything (*verweisen*). Job 13:15, **וְאֶל פְּנֵי אֹהֵבִי** "yet my ways I will argue before him." I will declare, I will defend. Job 19:5, "prove against me my reproach," i. e. shew that I have acted basely.

(2) *to argue down* any one, *to confute, to convict*, Job 32:12. Followed by a dative, Pro. 9:7, 8, 15:12; 19:25; absol. Eze. 3:26; Pro. 25:12; Am. 5:10; Isa. 29:21. Especially with the idea of censure; hence *to reprove, to rebuke* any one (*verweisen*). Job 6:25, **מָה יוֹכִיחַ הוֹכֵם בְּכֶם** "what does your reproof prove?" i. e. your censure. Job 13:10; 40:2, **מוֹכִיחַ אֱלֹהִים** "reprover of God." Gen. 21:23, **וְהוֹכִיחַ אֶבְרָהָם אֶת-אַבְרָם** "and Abraham reproved

Ahimelech;" also, more strongly, to *upbraid*, 2 Ki. 19:4 Isa. 37:4; and thus—

(3) to *correct* by punishment, to *punish*; especially used of God dealing with men in discipline for their amendment, Job 5:17; Prov. 3:12; Ps. 6:2; 38:2; 94:10; 105:14; 141:5. In this sense it is often joined with יָסַר.

(4) to *judge*, to *decide*, syn. שָׁפַט Isa. 11:3; followed by ? Isa. 2:4; also, to *do justice* to any one (like שָׁפַט, דִּין), 11:4; followed by בֵּין: to *be arbiter* between—Gen. 31:37; Job 9:33; followed by a dat. to *adjudge* for any one, Gen. 24:14, 44.

(5) to *dispute*, to *altercate* with any one; prop. to argue down, to try to convince (compare שָׁפַט, נִדַּן, and Niphal); followed by an accus. Job 22:4; followed by אֵל Job 13:3; followed by ? 16:21.

HOPHAL pass. of No. 3, Job 33:19.

NIPHAL נוֹכַח—(1) pass. of Hiph. No. 2, to *be argued down*, to *be convicted*. Gen. 20:16, וְנִכְחַת "and she (Sarah) was convicted," she had nothing by which she could excuse herself.

(2) recipr. to *dispute* with any one, Job 23:7; Isa. 1:18.

HITHPAEL הִתְנוּחַ i. q. Niph. No. 2, Mic. 6:2.

Derived nouns, תוֹכַחַת, תוֹכַחָה.

יְכִילְיָה [Jecoliah], 2 Ch. 26:3 כְּחִיב for יְכִילְיָה.

יָכִין ("whom God strengthens," "founds"), [Jachin], pr. n.—(1) of a son of Simeon, Gen. 46:10; for which there is 1 Ch. 4:24, יָכִין.

(2) of the right hand column before the porch of Solomon's temple, 1 Ki. 7:21. Patron. of No. 1 is יְכִינֻס Nu. 26:12.

יָכַל, rarely יָכֹל, 2 Chron. 7:7; 32:14; fut. יָכִיל (properly, fut. Hophal, to *be made able*, see Lehrg. page 460; for that this is not fut. Kal, as formerly was thought, and is still repeated, is clear from the fact, that the pr. n. יָכִיל Jer. 38:1, is also spelled יָכִיל 37:3), pl. יָכִילוּ, inf. const. יִכְלֹךְ.

(1) TO BE ABLE, CAN. (A cognate root is בָּרַא to take, to hold, to contain, to sustain, fassen, tragen können, comp. letter a.) Const. followed by an acc. Job 42:2; more frequently followed by a gerund (Germ. vermögen u), Gen. 13:6, 16; 45:1, 3; Exod. 7:21, 24; by a naked inf. Exod. 2:3; 18:23; also by a finite verb, Est. 8:6, אֵיכָבָד אֶיכָל וְרָאִיתִי "how shall I be able to see," etc. Specially it is—(a) to *be able to bear* (comp. פָּוַל), Isa. 1:13; Psalm 101:5; more fully יָכַל לַעֲשֹׂת Jer. 44:22; Pro. 30:21; or הָכִיל Am. 7:10.—(b) to *be able to bring oneself* to do anything. Gen. 37:4, "they could not (bring themselves to

speak) friendly to him." Job 4:2. Hcs. 8:5, אִלֵּיךְ (to practise) innocency?" i. e. are they not able to resolve to act uprightly?—(c) to be able lawfully, i. e. to *be lawful*, or *permitted* to any one. Gen. 43:32, "the Egyptians could not eat with the Hebrews," i. e. they could not lawfully, it was not permitted to them. Nu. 9:6; Deu. 12:17.

(2) to *be powerful*, to *prevail*, whether in fighting or in anything else, Hos. 12:5; Jer. 3:5; 20:7; 1 Ki. 22:22. Followed by ? of the pers. to prevail over any one in fighting, Gen. 32:29. With a verbal suffix (whether it be taken as a dative or an accus.), Jer. 20:10; Ps. 13:5. With a dative of the thing, metaph. to *be master* of anything difficult, i. e. to comprehend it, Ps. 139:6.

Derived proper names, יָכִיל, יְכִילְיָה.

יָכַל, יָכִיל Ch. fut. יָכִיל Dan. 3:29; 5:16; and the Hebr. form יָכִיל 2:10—(1) to *be able*, to *be powerful*, followed by a gerund, Dan. 2:47; 3:17; 4:34.

(2) to *prevail*, to *overcome*, followed by a dat. of pers. Dan 7:21.

יְכִילְיָה & יְכִילְיָהוּ ("for whom Jehovah shews himself strong," ["strong by means of Jehovah"]), [Jecoliah, Jecholiah], pr. n. of the mother of king Uzziah, 2 Ki. 15:2, and 2 Ch. 26:3 קרי.

יְכִינֻס see יְהוֹיָכִן.

יָלַד (Arabic يَلَد, Æth. ወለደ), 1 pers. יָלַדְתִּי, but with suff. יָלַדְתִּיךְ Ps. 2:7, יָלַדְתִּי Jer. 15:10; יָלַדְתִּי 2:27 (which some would take from יָלַד, without any need), inf. absol. יָלַד constr. לָרֶדֶה Isa. 37:3; יָלַדְתִּי Hos. 9:11; לָרֶדֶת, once לָת 1 Sam. 4:19; with suff. יָלַדְתִּי, fut. יָלִיד, part. יָלִיד, fem. יָלִידָה and יָלִידָה Gen. 16:11; Jud. 13:5, 7.

(1) to *bring forth*, to *bear*, as a mother, Genesis 4:1, 22; 16:1, 15, etc.; used of animals as well as persons, Gen. 30:39; also to *lay eggs*, as a bird, Jer. 17:11. Part. fem. יוֹלֶדֶת one who brings forth, poetically for a mother, Prov. 17:25; 23:25; Cant. 6:9. Sometimes the accusative children is omitted by ellipsis; Genesis 6:4, וְיָלְדוּ לָהֶם "and they bare (children) to them;" 16:1, וְיָלְדָה לָהּ "and Sarai Abraham's wife bare him no (children);" 30:3 (comp. Niphal and Pual). Metaphorically, to bring forth fraud, iniquity (opp. to הָרָה to conceive, to plan), Job 15:35; Ps. 7:15; compare Isa. 33:11. by a similar metaphor, Pro. 27:1, "thou knowest not what a day may bring forth;" Zeph. 2:2.

(2) to *beget*, as a father (like the Greek γεννᾶν

γενεαν, Lat. *parere*, used of either sex, whence of *πατέρες*, parentes), Gen. 4:18; 10:8, 13. Used of God, to *create*. Deu. 32:18, "thou hast forgotten the rock that begat (created) thee." Jerem. 2:27, "(idolaters) say to a stock, thou art my father, thou hast begotten (i. e. hast created) me." (Compare כח No. 3.) Thus light will be thrown on the passage Ps. 2:7, where God says to the king (the son of God, comp. יב No. 8, b), "thou art my son, this day have I begotten thee;" i. e. I have created or constituted thee king, giving thee the divine spirit. Those who maintain that this word must necessarily be taken in a physical sense, as implying generation, and that in this passage the eternal generation of Christ is taught, do not appear to have considered (besides the passages in Deut. and Jer.) the words of the apostle, 1 Cor. 4:15, *ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα*. [Whatever difficulty might have been found in Psalm 2:7, it is all cleared away by the New Test.; where we learn, that it speaks of the resurrection of Christ, when He, the eternal son of God, became the first begotten of the dead; the passage 1 Cor. 4:15, refers to believers in the risen son of God, who are themselves "begotten again to a lively hope" by His resurrection, or, as is said in another place, "begotten by the word of truth."]

NIPHAL נולד *to be born*. Gen. 4:18, *נולד ענוך* "and unto Enoch was born Irad;" 21:5; 46:20; Num. 26:60. Ellip. as in Kal No. 1. Gen. 17:17, *נולד לך בן מאה שנה* "shall (a child) be born to him that is an hundred years old?" 1 Chr. 3:5; 20:8, for נולד לך Lamed is doubled נולד לך.

PIEL יולד *to aid a woman who brings forth*, Ex. 1:16. Part. f. מולדת *a midwife*, Exod. 1:15; Gen. 35:17.

PUAL יולד and יולד Jud. 18:29; Ruth 4:17—(1) *to be born*, i. q. Niphal, Gen. 4:26; 6:1. Impers. e. g. 10:21, *ולקח יולד לשה* "and to Shem even to him was born," i. e. children were born.

(2) *to be created*, Ps. 90:2.

HIPHAL הוליד—(1) *to cause a woman to bring forth* (spoken of God), Isa. 66:9; *to beget* children by any one, to impregnate a woman, 1 Chron. 2:18; 8:8; *to make* (the earth) *fruitful* (as showers), Isa. 55:10.

(2) *to beget*, as a father, i. q. Kal No. 2, Gen. 5:4, 7, 10, 13, seq.; 11:11, seq. Metaphorically *to beget* wickedness, Isa. 59:4 (nor is it needful in this passage to ascribe to Hiphil the sense of bringing forth).

(3) *to create*. Job 38:28, *מיהוליד אגלי-טל* "who hath begotten (created) the storehouses of dew?"

HOPHAL, properly to be caused to be born, hence *to be born*. Inf. הולדת Gen. 40:20, and הולדת Eze 16:4, 5, *birth*. Genesis loc. cit., *יום הולדת פאראוה*, "Pharaoh's birth day," prop. the day of Pharaoh's being born. As to the use of accusatives with passive verbs, see my Grammar, edit. 9, p. 233 [§ 140, ed. 11]. Olshausen, Emendationen zum A. T. p. 24, 25.

HITHPAEL, *to declare one's self to be born*, to cause one's name to be inscribed in the genealogical tables, Nu. 1:18. In the books of a later age, the expression used is התייחד.

Derivative nouns, besides those which immediately follow, מולדת, מולד, מולד, and pr. n. מוליד, מולדת, מולד, מולד.

ילד m. plur. constr. ילדי and ילדי (Isa. 57:4)—

(1) *one born, a son*, poetically i. q. יב. Hence ילדי נכרים *sons of strangers*, poet. for strangers (compare יב p. CXXV, B.), *sons of wickedness*, for the wicked, Isaiah 57:4. Used kar' *ἐξοχῆ*, of the king's son [rather, the son of God, himself the mighty God], Isa. 9:5. Plur. comm. *children*, i. q. בני 1 Sam. 1:2; Ezra 10:1; also of the young of animals, Isa. 11:7; Job 38:41.

(2) *a child*, sometimes one recently born, Genesis 21:8, seq.; Ex. 1:17; 2:3, seq.; sometimes one older, *a young man*, Gen. 4:23 (in the other hemistich *איש*). Ecc. 4:13; 1 Ki. 12:8 (opp. to ילד).

ילדה [pl. ילדות], f. *a girl*, Gen. 34:4; Joel 4:3; Zec. 8:5.

ילדות (denom. from ילד), f.—(1) *youth*, as a period of life, Ecc. 11:9, 10.

(2) *youth, young men*, Ps. 110:3.

ילוד verbal adj. *born*, i. q. יולד, Ex. 1:22; Josh. 5:5; 2 Sa. 5:14.

ילון ("passing the night," "tarrying," from לון), [Jalon], pr. n. m. 1 Ch. 4:17.

יליד—(1) verbal adj. *born*, especially in the phrase יליד בית "a slave) born in the house of his owner," *verna*, Arab. تليد, id. Gen. 14:14; 17:12, 13, 23; Lev. 22:11.

(2) subst. *a son*; ילדי אנא the sons of Anak, Nu. 13:22, 28; ילדי רפחא 2 Sam. 21:16, 18, the sons of Raphah, i. q. רפאים.

ילך, TO GO, TO WALK; see הלך.

ילל an onomatopoetic root, unused in Kal, ילל, YELL, TO WAIL. See for similar words under ילל.

page CCCXXXIX, B; also Arm. *לל* *lal*, Germ. *lullen*, Low Saxon, *lilauen*.

HIPPHIL הִלִּיל, fut. הִלִּיל (Isa. 52:5), הִלִּיל (Lehrg. p. 389).

(1) *to cry out, to lament, to howl*, Isa. 13:6; 15:3; 23:1, 14; Jer. 25:34; Am. 8:3; הִלִּיל שִׁירֹת הַקֵּל, "the songs of palaces shall howl" (shall become sad, shall be mournful).

(2) Once used of the joyful voices of proud conquerors, Isa. 52:5; so *לל* of the sound of war, Barhebr. p. 411, 413, Gr. *ἀλολύειν* of a joyful outcry, *Æschyl.* Septem ante Theb. 831; Agam. 281; and on the contrary *ἀλαλάειν* for lamentation, Eurip. Phoen. 358. Also הִרִיעַ, הִרִיעַ, הִרִיעַ are used for outcry of either kind.—There seems to be a trace of the form הוֹלִיל (compare *וֹל* and the noun *תוֹלֵל*), Ps. 78:63, where for הִלִּיל the parallelism requires us to read הוֹלִיל (are lamented). [Few, I believe, will approve of any such alteration; the passage needs none.]

Derivatives, *תוֹלֵל* and —

לל, m. *yelling or howling* of wild beasts, Deu.

32:10; comp. Arab. *يَبَاب* *yabāb*, yelling, for *خِراب* *ḫarāb* a desert where wild beasts yell (Willmet's Lex. Arab. a. v.), and Hebr. *אֵיִם*.

לל, const. state *לִלֵּל* f. *howling, yelling*, Isa. 15:8; Jer. 25:36; Zec. 11:3.

לל, i. q. *לל* [i. q. *לל* Thes.], Arab. *لغى* *to utter anything rashly* (Syn. *لغى*), Pro. 20:25. In Arabic the verb *لغى* is used of rash oaths, Kor. Sur. ii. 225. As to the power of the syllable *לל* see under *לל*.

[Hence *תוֹלֵל* and *תוֹלֵעַ* in Thes.]

לל, an unused root. Arabic *للف* *to adhere firmly*. Hence—

לל f. *a scab, an itching scab*, so called from sticking fast, Levit. 21:20; 22:22; LXX. *λεῖχην*, Vulg. *impetigo*.

לל, an unused root, i. q. *לל* *to lick, to lap*, to lick up, to browse upon, like cattle (comp. *לל* Nu. 27:4). Hence—

לל m. a species of *locust*, with wings (Nah. 3:16) and hairy (Jer. 51:27), Ps. 105:34; Joel 1:4; 2:25; see Bochart, Hieroz. P. ii. p. 443.

לל a bag, a purse, so called from collecting (root *לל*), 1 Sa. 17:40

לל, const. *לל*, more rarely *לל*; with suff. *ללי* Jer. 51:36; with *ל* parag. *ללי*; pl. *ללים* m.—

(1) THE SEA (Arab. *بحر*, Syr. *ܒܚܪ* and *ܒܚܪܐ* but the latter word is generally used for a lake; *Ægypt.* *IOU* id. A derivation is scarcely to be sought; however it may be conjectured that it properly denotes, *the boiling, foaming* of the sea; compare *לל* and *לל*; [referred in Thes. to the unused root *לל*]). Used either of the ocean or any of its parts, or of inland lakes (Job 14:11, Syr. *ܒܚܪܐ*). So *יַם־סוּף* the lake of Tiberias, Nu. 34:11; *יַם־הַמֶּלַח* Gen. 14:3 (the salt sea), *יַם־הַדְּשֵׁרֶה* (sea of the desert) Deu. 4:49, *יַם־קִדְמוֹנִי* (eastern sea) Joel 2:20; Zec. 14:8, *לַאֲשַׁפְתִּי* *Asphaltites*, or the Dead Sea; *יַם־סוּף* (the weedy sea, see *סוּף*) and *יַם־מִצְרַיִם* Isa. 11:15, the Red Sea; *יַם־הַיָּם* the great sea, Nu. 34:6, 7, and *יַם־הַיָּם* the hinder, i. e. the western sea, Deu. 11:24, for the Mediterranean sea; *יַם־הַיָּם* with art. used (as shewn by the context) of the Mediterranean sea, Josh. 15:47; the sea of Galilee, Isa. 8:23; the Red Sea, Isa. 10:26; the Dead Sea, Isa. 16:8; *יַם־הַיָּם* wealth of the sea, is the wealth of maritime and trans-marine nations *שָׁפַע* (i. q. *שָׁפַע*) procured by sea voyages; Isa. 60:5, i. q. *שָׁפַע* Deu. 33:19; Job 7:12, *אֲנִי כִּי וְגוֹ*, etc., i. e. am I untamed like the sea? Lam. 2:13, *גְּדוֹלַת־כִּנֹּם־שִׁבְרֶךָ*, "thy ruin is great like the sea." Plur. *יַמִּים* *seas*, poet. for the sing., e. g. for the prose *יַם־הַיָּם* Gen. 32:13; 41:49; poet. is said *יַם־הַיָּם* Gen. 49:13; Job 6:3; Jud. 5:17; Ps. 78:27. Figuratively and hyperbolically *יַם־הַיָּם* *the sea of brass* was the name of the great laver in the inner court of Solomon's temple, 2 Ki. 25:13; 1 Ch. 18:8. The name of *sea* is also applied to—

(2) *a great river*, as the Nile, Isa. 19:5; Nahum 3:8; the Euphrates, Isa. 27:1; Jer. 51:36; pl. of the arms of the Nile, Eze. 32:2. (So Arab. *بحر* and *بحر* compare Diod. i. 12, 96. More instances have been given on Isa. 19:5.)

(3) *the west, the western quarter*, from the Mediterranean sea being situated to the west of Palestine; *יַם־רֵיחַ* the west wind, Exod. 10:19; *יַם־מִצְרַיִם* the west side, Ex. 27:12; 38:12; *יַם־מִצְרַיִם* westward, Gen. 28:14; Exod. 26:22 (also to the sea, Ex. 10:19, for which there is more frequently *יַם־מִצְרַיִם*); *יַם־מִצְרַיִם* from the west, Gen. 12:8; *יַם־מִצְרַיִם* on the west of any place, Josh. 8:9, 12, 13. Twice (Ps. 107:3; Isa. 49:12) *יַם־מִצְרַיִם* is joined with the north (*צָפוֹן*); and on this account some suppose it, at least in these places, to signify *the south*.

but elsewhere, also quarters which are not opposite but near together are spoken of in the same connexion; compare Am. 8:12; Deu. 33:23.

יָם, emphat. יָם־ Ch. *the sea*. Dan. 7:2, 3.

יָמָה, an unused root, which appears to have signified *heat, warmth*; kindred words are יָמִים, which itself follows the analogy of this root; יָמוּ = יָמִים, יָמוּ, to be hot (as the day). See under יָם. [Hence the three following words—]

יָמוֹאֵל ("the day of God," יָמוּ = יָם comp. יָמוֹאֵל i. q. יָמוֹאֵל i. q. יָמוֹאֵל a man), [*Jemuel*], pr. n. of a son of Simeon, Gen. 46:10, called erroneously יָמוֹאֵל Nu. 26:12.

יָמוֹת pl. of the noun יָם, which see.

יָמִים id. see *ibid*.

יָמִים m. pl. ἀπαξ λεγόμεν. Gen. 36:24, prob. according to Vulg. *aquæ calidæ, thermæ, hot springs*, such as are actually found in the country spoken of in the passage, to the east of the Dead Sea. That which Jerome says in Quæst. ad loc. cit. "Nonnulli putant aquas calidas juxta punice lingue viciniam, quæ hebrææ contermina est, hoc vocabulo significari," is not to be despised, nor is it devoid of etymological reasons; see those which have been given under יָם and יָמָה. In the Samaritan copy of the Pentateuch it is יָמִים הַגִּבּוֹרִים Emims or giants, and so it is understood by Onkelos and Pseudo-Jonathan. By a very unhappy conjecture made from the context, some Jewish writers and Luther [also the English version] understand it to mean *mules*.

יָמִימָה (i. q. يَمِيمَة "dove"), [*Jemimah*], pr. n. of a daughter of Job, Job 42:14.

יָמִינִי subst.—(1) m. ["com. but mostly fem."] *the right side*, the right quarter. (Arab. يَمِين). When put in the genitive after other nouns it has the force of the adj. *right* (יָמִינִי). יָמִינִי הַיָּמִינִי the thigh of the right side, i. e. the right thigh; יָמִינִי הַיָּמִינִי the right eye, 1 Sa. 11:2; יָמִינִי הַיָּמִינִי Genesis 48:14; יָמִינִי הַיָּמִינִי his, my right hand, Ps. 73:23; Jer. 22:24. (Compare Syr. يَمِينَة the right hand). Also—(a) *on the right* is יָמִינִי על Job 30:12; יָמִינִי 1 Kings 7:39, 49; יָמִינִי (acc.) Job 23:9.—(b) *on the right of any person or thing* is יָמִינִי על Neh. 8:4; Zec. 4:11; יָמִינִי על 1 Sa. 23:24; יָמִינִי Ps. 109:31; Isaiah 53:12; יָמִינִי Gen. 48:13; Ps. 16:8; Ezek. 10:3; Zec. 4:3; יָמִינִי 2 Ki. 23:13; יָמִינִי 2 Sa. 24:5.

—(c) *on or at the right* (after verbs of motion) יָמִינִי Neh. 12:31; of some one יָמִינִי Psalm 110:1. יָמִינִי "sit thou at my right hand."—(d) *towards the right* is יָמִינִי על 2 Sa. 2:19; Isa. 9:19; יָמִינִי Ezek. 1:10; יָמִינִי Gen. 13:9, and יָמִינִי 1 Sam. 6:12; Nu. 20:17; 22:26; often in proverbial phrases, יָמִינִי to turn to the right or left, Deu. 2:27; 5:29; 17:20; Josh. 1:7, 23:6.—*To stand on the right hand of any one* is the same as *to aid him*, Ps. 16:8; 109:31; 110:5; 121:5; [The passages Ps. 109:6, Zec. 3:1, show that this cannot be always the meaning of the phrase; the context and subject must be carefully heeded.] Those on whom special honour is conferred are said *to sit on the right hand of a king*, as the queen, 1 Ki. 2:19; Ps. 45:10; the friend of the king, and minister of the kingdom, Ps. 110:1 (where see the interpreters); comp. Jos. Arch. vi. 11 § 9. [No one who believes in the divine authority of the N. Test. can doubt the application of Ps. 110:1 to Him, as risen from the dead, and ascended into the Father's presence, "from henceforth expecting till His enemies shall be made His footstool."]

(2) i. q. יָמִינִי הַיָּמִינִי the right sc. hand, Gen. 48:18; Ex. 15:6; Ps. 21:9; 44:4, etc. In this signification, like יָמִינִי, it is joined with a feminine verb (Ps. 137:5), more rarely with a masculine verb (Prov. 27:16).—Psa. 80:18, יָמִינִי הַיָּמִינִי "the man of thy right hand," i. e. whom thy right hand conducts, [rather, the man who is there seated, even Christ himself].

(3) *the southern quarter, the south*, compare the remarks on יָמִינִי הַיָּמִינִי No. 2. 1 Sa. 23:19, יָמִינִי הַיָּמִינִי "from the south of the desert." Verse 24. 2 Sam. 24:5.

(4) The right hand in Hebrew, the same as in Greek, is connected with the idea of success, and thus denotes *prosperity*, like the Arab. يَمِين, see pr. n. יָמִינִי Gen. 35:18. [It appears to be a mere assumption to assign this meaning or this idea to the Hebrew word.]

(5) [*Jamin*], pr. n. of a son of Simeon, Genesis 46:10 all.

Hence patron.—

יָמִינִי [*Jaminites*], Nu. 26:12.

יָמִינִי—(1) i. q. יָמִינִי right (opposite to left), only found 2 Ch. 3:17; Eze. 4:6 כתב.

(2) יָמִינִי and ellipt. יָמִינִי a Benjaminite, Gentile noun from יָמִינִי see page cxxviii, B.

יָמִינִי & יָמִינִי ("whom he, sc. God, will fill up"), [*Imla, Imlah*], pr. n. of the father of Micaiah the prophet, 1 Ki. 22:8, 9.

יָמְלֹךְ ("whom God makes to reign"), [*Jamlech*], pr. n. of a leader of the tribe of Simeon. 1 Ch. 4:34.

יָמַם an unused root, see **יָמִימָה**. ["(1) . i. q. **יָמַם** and **יָמָה** to make a noise; hence **יָם** sea.

(2) i. q. **יָם**, **יָמָה** to be hot, whence **יָמָה** day, applied to love, whence **יָמִימָה**. Thes.]

יָמִין unused in Kal; ["kindred to **יָמִין**"].
Hiphil **יָמִין** and **יָמִין** 2 Sam. 14:19, denom. from **יָמִין**.

(1) to go to the right, to turn to the right. Gen. 13:9; Eze. 21:21. Comp. **יָמִין** No. II.

(2) to use the right hand. Part. **יָמִינִים** 1 Ch. 18:2.

Derived or cognate nouns, **יָמִין**, **יָמִינִי** No. 1, **יָמִין** and —

יָמְנָה ("prosperity," i. q. **יָמְנָה**), [*Jimna, Imna*], pr. n. of a son of Asher, Gen. 46:17 all.

יָמִינִי m. **יָמִינִי** f. adj. *right* (opposite of left), Ex. 39:20; Levit. 8:23. Formed as from **יָמִין**, **יָמִין** the right side.

יָמְנֶה ("whom God retains," i. e. preserves), [*Imnah*], pr. n. m. 1 Ch. 7:35.

יָמַר unused in Kal, i. q. **יָמַר** to exchange. Hence —
Hiphil **יָמַר** to change, to exchange, Jer. 2:11.

Hithpael **יָמַר** to exchange oneself with any one, i. e. to change places with any one (compare Arab. **بَدَلَ** to change, to exchange, Conj. V. to take the place). Isa. 61:6 **הַתְּיָמְרוּ** "for their brightness be ye substituted." So Saad. and Jarchi, Others, as Vulg., Chald., Syr., "in their brightness ye shall glory," as though it were the same as **הַתְּיָמְרוּ**.

יָמְרָה ("stubborn," from **יָמַר**), [*Imrah*], pr. n. m., 1 Ch. 7:36.

יָמַשׁ i. q. **יָמַשׁ**, unused in Kal.

Hiphil, Jud. 16:26 in **יָמַשׁ**, **יָמַשׁ** let me feel.

יָמָה fut. **יָמָה** — (1) TO ACT VIOLENTLY, TO OPPRESS. ["The primary idea is that of heat, kindred to **יָם**, also **יָם** etc."] Part. **יָמָה** Zeph. 3:1, **יָמָה** "the oppressing city." In other passages it is used as an epithet for a sword. **יָמָה** the oppressing or violent sword, Jer. 46:16; 50:16: and without

יָמָה probably id.; 25:38, **יָמָה** "the wrath of the oppressing," i. e. sword, as it has been well taken by Schnurrer, unless, perhaps, with LXX., Chald., and some MSS. we ought to read **יָמָה**. Psalm 74:8, **יָמָה** "let us oppress (i. e. let us destroy) them all."

Hiphil **יָמָה** fut. **יָמָה** i. q. Kal, than which it is oftener used, specially of civil commotions, i. q. **יָמָה** Exod. 22:20; Levit. 19:33; Eze. 18:7, seq.; Isa. 49:26; used of fraud and cheating in buying and selling, Levit. 25:14, 17; followed by **יָמָה** to cast out, from possession, Ezek. 46:18. (Chaldee Aph. **יָמָה** id.) Compare **יָמָה**.

יָנוּחַ ("rest"), [*Janoah*], pr. n. of a town on the borders of Ephraim and Manasseh, 2 Kings 15:29. With ה local **יָנוּחַ** Josh. 16:6, 7.

יָנוּם ("sleep"), Josh. 15:53 כתיב, for which in **יָנוּם** there is **יָנוּם** ("flight"), [*Janum*], pr. n. of a town in the tribe of Judah.

יָנֹחַ an uncertain root, ["a spurious root"], whence the Hiphil **יָנֹחַ** is commonly derived. But see for this form the root **יָנֹחַ**.

יָנִיקָה f. i. q. **יָנִיקָה** a sucker, a shoot, Eze. 17:4. Properly, sucking, from the root **יָנִיקָה**, pass. form, but with active power. To this word corresponds Ch. **יָנִיקָה**, **יָנִיקָה**, Syr. **يَنْكُحُ** suckling.

יָנִיקָה fut. **יָנִיקָה** ["Ch. **יָנִיקָה**, Syr. **يَنْكُحُ**] to suck, Job 3:12; properly a mother's breast, followed by acc., Cant. 8:1; Joel 2:16; but used also of other things, as Job 20:16, "he sucked the poison of asps." Figuratively Isaiah 60:16, "thou shalt also suck the milk of the Gentiles and the breasts of kings thou shalt suck," i. e. thou shalt be enriched with the wealth of nations and kings. Deu. 33:19, **יָנִיקָה** "for they shall suck the abundance of the seas," i. e. of transmarine nations; Isa. 66:11, 12. Part. **יָנִיקָה** — (a) suckling, Deu. 32:25; Ps. 8:3. — (b) a shoot, a sucker, see under the word **יָנִיקָה**.

Hiphil **יָנִיקָה** to give suck, to suckle, as a mother a child, Genesis 21:7; Ex. 2:7, 9; 1 Sa. 1:23; also used of cattle, Gen. 32:16. Part. **יָנִיקָה**, with suffix **יָנִיקָה** 2 Ki. 11:2. Plural **יָנִיקָה** Isaiah 49:23 (a woman), giving suck, subst. a nurse. As things which are sweet and pleasant to the taste are sucked, hence to cause to taste, to give to eat, any thing sweet, Deu. 32:13.

Derivatives, **יָנִיקָה**, **יָנִיקָה**.

יָנִישׁ m. and once **יָנִישׁ** (Isa. 34:11), an unclean bird, probably aquatic or living in marshes; Levit

11:17; Deut. 14:16, an inhabitant of deserts or marshes, Isa. loc. cit. LXX. and Vulgate render it *ibis*, i. e. the Egyptian heron. Chald., Syr., *noctua*, *ulula*; and so Bochart (Hieroz. P. II, p. 281, seq.), who supposes it to be so called from twilight (נֶשֶׁךְ). It seems to me to be a kind of *heron* or *crane*, such a one as utters a sound like the *blowing* of a horn, like the *ardea stellaris* (Rohrdommel), *ardea Agami* (ber *Artemeteroogel*), *grus vulgaris*; this opinion being in accordance with the etymology from נֶשֶׁךְ to *blow*. In the list of unclean birds, Levit. loc. cit. this bird is followed by נֶשֶׁךְ, which is almost from the same root (נֶשֶׁךְ = נֶשֶׁךְ).

יָסַד ["Inf. with prefix לִסְד Isa. 51:16; יָסַד (as if from a verb יָסַד), 2 Ch. 31:7. The primary and monosyllabic root is *sad*, Sanscrit to sit, Lat. *sedere*, Goth. *satjan*, to place; compare Eng. to *set*." See Thes.]—(1) TO FOUND (a building), ["to place a building, hence to found"], Ezra 3:12; Isa. 54:11. However, this proper and original signification is more frequent in Piel; in Kal commonly poetically used of God as founding the heaven or the earth, Psalm 24:2; 78:69; 89:12; 102:26; 104:5; Job 38:4; Am. 9:6. Also ["to place"] to pile up a heap, appoint, ordain, 2 Chr. 31:7.

(2) Metaphorically to constitute, to establish, as laws. Ps. 119:152; Hab. 1:12, יָסַדְתָּ לְהוֹכִיחַ "thou hast ordained it (the Chaldean people) for punishment," i. e. hast sent, hast called for it; in the other hemistich יָסַדְתָּ לְמִשְׁפָּחַת שְׂמֵחִים. Ps. 104:8, "unto the place which thou hast appointed for them," hast assigned. Isaiah 23:13, "behold the land of the Chaldees ... אֲשֶׁר יָסַדְתָּ לְיָדֵינוּ "Assyria appointed it for the inhabitants of the desert," i. e. for the Chaldees; compare my Commentary on the passage.

NIPHAL יָסַד—(1) to be founded, as a kingdom ["to sit down, settle as men in any country"], Ex. 9:18; Isa. 44:28.

(2) to support oneself, to lean, or rest on one's arm; used of men reclining on a couch or cushion, especially as deliberating and consulting together; hence to take counsel together: [This mode of arriving at this sense is rejected in Thes. Gesenius there takes up the idea of to sit together in council], Ps. 2:2; 31:14. Hence יָסַד for יָסַד, prop. a cushion, a couch, [in Thes. a sitting together], hence a council; and, on the contrary, Arab. دِرْجَان prop. deliberation, sitting together; hence a couch, on which those who consult recline.

PIEL יָסַד—(1) i. q. Kal, to found (a building), ["to place a foundation stone"], with acc., Joshua

6:26; 1 Ki. 16:34; Zec. 4:9; Isa. 14:32; 28:16. Followed also by another acc. of the material. 1 Ki. 5:31, לְיָסַד הַבֵּית אֲבָנֵי חֵזֶק "to lay the foundation of the house with hewn stone." Figuratively, Ps. 8:3, יָסַדְתָּ עָלֵינוּ "thou hast founded glory" for thyself (comp. the usage of the Arabs, who compare glory to a firm and strong edifice; see Muntinghi on the passage).

(2) to appoint, to ordain, with an acc., 1 Ch. 9:22; followed by עַל Est. 1:8.

PUAL יָסַד to be founded, 1 Ki. 6:37; followed by an acc. of the material, 1 Ki. 7:10.

HOPHAL i. q. Pu. Inf. הִיכַד subst. a foundation, being founded, Ezr. 3:11; 2 Ch. 3:3. Part. מְיָסֵד (with dag. forte euphon.) founded. Isai. 28:16, מְיָסֵד מְיָסֵד a founded foundation, i. e. firm, comp. חֲפֵשׁ חֲפֵשׁ Ps. 64:7; בָּשֵׁל בָּשֵׁל Ex. 12:9.

Derivatives besides those immediately following, יָסַד, מְיָסֵד, מְיָסֵד, מְיָסֵד, מְיָסֵד [and pr. n. מְיָסֵד].

יָסַד m. foundation, metaph. beginning. Ezr. 7:9.

יָסַד m. a foundation, base, as of the altar, Ex. 29:12; Levit. 4:7, seq.; of a building, Hab. 3:13. Pl. יָסָדִים Mic. 1:6, and יָסָדִים Lam. 4:11. Metaph. used of princes (comp. שָׂתֵר). Eze. 30:4.

יָסַד f. foundation, Ps. 87:1.

יָסַד m. a corrector, a reprover, verbal subst. of the form הִכַּד from the root יָסַד. Job 40:2, הִכַּד עִמִּי יָסַד "shall the reprover (of God contend) in contending with the Almighty?" יָסַד is inf. absol. from the root יָסַד used instead of the finite verb, compare Jud. 11:25, יָסַד רָב עִמִּי יִשְׂרָאֵל where a finite verb is added. Various separate interpreters have rightly explained the single words of this verse (see as to יָסַד Junius and Tremell., as to the form רָב see Aben Ezra and Kimchi): but I have not found any who have rightly understood the whole. The interpretation which I have given above, was suggested in my larger lexicon [1810], and has been approved by Umbreit, Winer, de Wette, but neglected by Rosenmüller.

יָסַד m. drawing back, withdrawing, verbal fut. from יָסַד (as יָסַד from יָסַד). Jer. 17:13, כְּחֵב יָסַד "those who depart from me," for יָסַד יָסַד, as יָסַד for יָסַד קָמִי.

יָסַד an uncertain root, i. q. יָסַד to pour out, but intrans. to be poured (comp. יָסַד and יָסַד). Once found Ex. 30:32, יָסַד "shall be poured." But perhaps the reading should be יָסַד. [This is not inserted as a root in Thes.]

יִסְכָּה ("one who beholds, looks out," from יִסְכָּה, [*Iscah*], pr. n. of the sister of Lot, Gen. 11:29.

יִסְכָּהּ ("whom Jehovah props up"), [*Is-machiah*], pr. n. m. 2 Ch. 31:13.

יִסְכָּה in Kal and Hiph. fut. יִסְכָּה, apoc. יִסְכָּה, conv. יִסְכָּה (fut. Kal unused), inf. הוֹסִיף; part. יֹסֵף for יִסְכָּה (Isa. 29:14; 38:5), and מוֹסִיף Neh. 13:18 (compare note).

(1) to add, (Syr. and Chald. Aph. *ܐܘܫܦܐ*). Followed by an accus. of the thing added, and *עַל* of that to which it is added. Lev. 5:16, *וְאַתָּה תוֹסֵף עָלָיו* "and he shall add a fifth part thereto." Levit. 22:14; 27:13, seq.; Deu. 19:9; followed by *עַל* 2 Sa. 24:3. The accusative of the thing to be added is however often omitted, Deu. 13:1, *לֹא תוֹסֵף* "neither add thereto nor take therefrom (any thing whatever)." Proverbs 30:6; Ecc. 3:14.

Hence—(2) to add (something) to—, i. e. to increase any thing, comp. the Fr. *ajouter à*, and Lat. *detrudere (aliquid) de laudibus alic.* Followed by *עַל* Ps. 71:14, *וְהוֹסַפְתִּי עַל-בְּרִיתִי* "and I will add to (increase) all thy praise." Ps. 115:14; Ezr. 10:10; followed by *עַל* Eze. 23:14; followed by *לְ* Isai. 26:15; followed by an acc. Lev. 19:25. Job 42:10, *וַיִּסְכָּה יְהוָה אֶת-כָּל-אֲשֶׁר לְאֵיבֹה לְמִשְׁנָה* "and Jehovah increased twofold all things which Job had." Ecc. 1:18; Prov. 1:5; 9:9; 10:27; 16:21; 19:4; Job 17:9; Isa. 29:19. To increase any thing to any one sometimes means i. q. to give more, plentifully. Ps. 120:3, *מַה-יִּתֵּן לְךָ וְיִסְכָּה לְךָ לִשְׁוֹן רִמְיָה* "what shall one give to thee, or what shall one increase to thee, O deceitful tongue?" compare Lev. 26:21; Eze. 5:16. Elsewhere to increase, is i. q. to surpass. 2 Ch. 9:6, *יִסְכָּה עַל הַשְׁכָּחָה* "thou hast increased the fame," i. e. thou hast surpassed the fame, comp. 1 Ki. 10:7.

(3) To add to do anything, followed by an inf. either naked or else with *לְ* prefixed, more rarely with a finite verb, (the copula either added or omitted, Prov. 23:35; Isa. 52:1; Hos. 1:6) is—(a) to do again, and in Latin [or other language which resembles it in this particular] it is commonly expressed by an adverb, *iterum, rursus*. Genesis 4:2, *וַתִּסְכָּה לָלֶחֶת* "and she bare again." Gen. 8:10, 12; 18:29, *וַיִּסְכָּה עוֹד לְדַבֵּר* "and he spoke yet again." Genesis 25:1; Exod. 10:28, 29.—(b) to do something afterwards, to come inue to do anything, to do it any longer. Genesis 4 12, *לֹא תוֹסֵף תִּתֵּן-כֹּחָהּ לָךְ* "the earth) shall no more yield to thee her strength."

Num. 32:15; Josh. 7:12; 1 Sam. 19:8; 27:4; Isa. 47:1, 5.—(c) to do more. Genesis 37:5, *וַיִּסְכָּה עוֹד* "and they hated him yet more;" 37:8 1 Sam. 18:29; 2 Sam. 3:34.— Sometimes the action which is either to be repeated or continued, is omitted, and is only to be gathered from what precedes. Job 20:9, *עַיִן שֶׁנִּסְכָּה וְלֹא חוֹסֵף* "the eye has seen him, but it shall not add," sc. *לִשְׁוֹן* i. e. shall see no more. Job 34:32, "if I have sinned, I will not continue," sc. to sin. Job 38:11; 40:5, 32. Ex. 11:6, "such as never was before *וְלֹא-יִסְכָּה* (sc. *לְהֵיוֹת*) neither afterwards will there be." Num. 11:25, "and when the Spirit came upon them they prophesied *וְלֹא-יִסְכָּה* (sc. *לְהִתְנַבֵּא*) but (from that day) never any more," as is well rendered by the LXX. and Syr.

Note. In the future for יִסְכָּה there is sometimes written יִסְכָּה. Ex. 5:7; 1 Sa. 18:29; and on the contrary יִסְכָּה, יִסְכָּה Ps. 104:29; 2 Sam. 6:1, for יִסְכָּה from יִסְכָּה. For the imp. there occurs twice יִסְכָּה, but this is more correctly referred to the root יִסְכָּה.

NIPHAL יִסְכָּה—(1) to be added, followed by *עַל* Nu. 36:3, 4, reflect. to join one's self, Ex. 1:10.

(2) to be increased, sc. in wealth. Prov. 11:24. Part. נִסְכָּה Isa. 15:9, additions, increases, sc. of calamities, i. e. new calamities.

Derived pr. n. יִסְכָּה, יִסְכָּה, יִסְכָּה.

יִסְכָּה Ch. unused in Kal.

HOPHAL (as in Hebrew) הוֹסֵף to be added, Dan. 4:33.

יִסְכָּה rarely occurring in Kal, fut. יִסְכָּה Hos. 10:10; Isa. 8:11 [This passage is omitted in Thes.]; part. יִסְכָּה Pro. 9:7; Ps. 94:10. Elsewhere in—

PIEL יִסְכָּה, fut. יִסְכָּה, inf. also יִסְכָּה Lev. 26:18, שׁוֹר Ps. 118:18.

(1) TO CORRECT by blows or stripes, TO CHASTISE, Deu. 22:18. 1 Ki. 12:11, 14, "my father chastised you with whips;" especially used of children who are corrected by their parents, Prov. 19:18; 29:17; of men corrected by God, Levit. 26:18, 28; Psa. 6:2; 38:2; 39:12; 118:18; Jer. 2:19; 10:24. (Eth. *ገሠጋ*: to correct, to reprove, to instruct; the palatal *ገ* being changed into the harsher *ገ*.)

(2) to correct by words; hence—(a) to admonish, to exhort, Prov. 9:7; Job 4:3 (comp. Hos. 7:15). Ps. 16:7, *אֶף-לַיְלֹת יִסְכָּה יְהוָה* "also by night my reins admonish me," to praise God. Followed by *מִן* to dissuade from anything, Isa. 8:11. Often used of the discipline which children receive from their parents, Deu. 21:18; or men from God, Deu. 4:36 8:5; Psa. 94:12.—(b) to instruct, to teach. Isa.

28:26, יְהוָה יִלְמְדֵךְ "he will instruct him according to the right, his God will teach him." Followed by two acc. Pro. 31:1.—Often joined with the synonymous word הוֹכִיחַ, which differs from this verb in applying primarily to the milder discipline of admonition and reproof, and being thence transferred to the more severe as that of stripes and punishment;—this verb, on the other hand, properly signifies the more severe discipline, and is transferred to that which is milder. Like the former is Gr. παιδεύειν, Germ. zuchtigen (from *zucht*, *ziehen*, *erziehen*), like the latter is Heb. לָקַח.

[“HIFHIL i. q. Kal and Piel. Once אִסְיִיר Hos. 7:12.”]

NIPHAL לִקַּח *to be corrected, to be admonished, to receive discipline*, Ps. 2:10; Jer. 6:8; Pro. 29:19; Eze. 23:48.—לִקַּחְיָה Eze. loc. cit. is Nithpael (see Lehrs. p. 249) for לִקַּחְיָה. The common analogy is however preserved, if the word be written with other vowels, לִקַּחְיָה.

Derivatives, מִקַּח, מִקַּח, מִקַּח.

יָעַ, [pl. יָעִים] m. a *shovel* for taking away ashes, from the root יָעַ to take away, Exod. 27:3; 38:3; Nu. 4:14; 1 Ki. 7:40, 45. Vulg. *forceps*. (In Arabic many nouns derived from the root *وعى* signify a vessel, but in this root the Arabic appears to differ from the Hebrew.)

יָעַץ [Jabez], pr. n.—(1) of a man, 1 Chr. 4:9, 10; where it is so stated as if it were put for יָעַץ (he causes pains).

(2) of a town of the tribe of Judah, 1 Chr. 2:55.

יָעַד, fut. יָעִיד.—(1) TO POINT OUT, TO DEFINE, TO APPOINT, especially a place, Jer. 47:7, and time, 2 Sa. 20:5; also, a punishment, Mic. 6:9.

(2) *to espouse*, a wife or concubine, Ex. 21:8, 9. (Arab. *عد*, to point out anything before, especially good; but also sometimes, to threaten some harm. III. to appoint a time or place.—Apparently cognate is הוֹדִיעַ to cause to know, to point out.)

NIPHAL נִיָּד.—(1) *to meet with any one at an appointed place, to come with him to such a place*; followed by עַל Ex. 25:22; 29:42, 43; 30:6, 36; followed by אֵל Nu. 10:4.

(2) *recipr. to come together at an appointed time or place*, Neh. 6:2, 10; Job 2:11; Am. 3:3; also generally, *to come together*, Josh. 11:5; 1 Ki. 3:5; followed by אֵל against any one, speaking of confederates, Nu. 14:35; 16:11; 27:3.

HIFHIL הוֹדִיעַ *to appoint any one to meet at a certain time or place, specially for judgment*; to

summon to a court, to call on to plead. Job 9 19, 20:11, 21:17, 31:13, 32:1, 33:1, 34:1, 35:1, 36:1, 37:1, 38:1, 39:1, 40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1, 47:1, 48:1, 49:1, 50:1, 51:1, 52:1, 53:1, 54:1, 55:1, 56:1, 57:1, 58:1, 59:1, 60:1, 61:1, 62:1, 63:1, 64:1, 65:1, 66:1, 67:1, 68:1, 69:1, 70:1, 71:1, 72:1, 73:1, 74:1, 75:1, 76:1, 77:1, 78:1, 79:1, 80:1, 81:1, 82:1, 83:1, 84:1, 85:1, 86:1, 87:1, 88:1, 89:1, 90:1, 91:1, 92:1, 93:1, 94:1, 95:1, 96:1, 97:1, 98:1, 99:1, 100:1.

HOPHAL—(1) *to be appointed, set*, Jer. 24:1.

(2) *to be turned, as the face*, Eze. 21:21.

Derivatives, מִיָּד, מִיָּד, מִיָּד, and pr. n. יָעִיד.

יָעִיד [Iddo], m. 2 Chron. 9:29 in קרי (for which יָעִיד, pr. n. m.; elsewhere יָעִיד, which see.

יָעַד, a root, ἀπαξ λεγόμεν. Isaiah 28:17, [“to SNATCH AWAY”], TO REMOVE, TO TAKE AWAY. Arab. *وعى* = *وعى* to gather, IV. to lay up; perhaps, to take away, to snatch away; whence *وعى* a shovel, and—

יָעִיד, & יָעִיד, (perhaps “treasure of God”), [Jewel, Jeiel, Jehiel], pr. n. of several men—(1) of the captain of the Reubenites, 1 Ch. 5:7.—(2) of the builder of the city of Gibeon, 1 Chr. 9:35.—(3) of the scribe of king Uzziah, 2 Ch. 26:11, all.

יָעִין, (“counsellor,” part. fut. from יָעַן, [Jens], pr. n. m. 1 Ch. 8:10.

יָעִיר, pl. *woods*, i. q. יָעִיר, Eze. 34:25, כתיב.

יָעִישׁ (verbal, from fut. of the verb *ועשׂ*, “whom God hastens”), [Jeush, Jehush], pr. n.—(1) of a son of Esau, Gen. 36:18; for which there is יָעִישׁ, verse 5, 14 כתיב.—(2) of a son of Rehoboam, 2 Chr. 11:19, also of others.

יָעַץ, unused in Kal, prob. i. q. יָעַץ to be hard, firm, robust.

NIPHAL, Isa. 33:19, נִיָּדָה “a hard (or obstinate) people;” or, as well rendered by Jerome, *impudens*. Symm. ἀναιδής.

יָעִיץ (“whom God comforts,” from the root *עז* to comfort), [Jaaziel], pr. n. m. 1 Ch. 15:18; for which there is, verse 20, יָעִיץ.

יָעִיחַ (“which Jehovah comforts”), [Jaaziah], pr. n. m. 1 Ch. 24:26, 27.

יָעִיר & יָעִיר (“which Jehovah aids”), [Jazer, [Jazer], pr. n. of a town in the tribe of Gad, near the land of the Ammonites, long subjected to the rule of the Moabites; its site was in the spot where now are the ruins called *Sâr*. As to the sea of Jazer (יָעִיר Jer. 48:32), which is of very doubtful authority, see my observations on Isa. 16:8.—Nu. 21:32; 32:1. Greek *Ιαζήρ*, 1 Macc. 5:8. Compare Eusebius, De Locis Heb. v. *Ιαζήρ*.

עט a root, *εταξ λεγόμεν*. i. q. **עָטָה** TO CLOTHE, Isa. 61:10.

עֵט Chald. i. q. Hebr. **עֵץ** TO COUNSEL. Part. **עֵט** (for **עָט**), A COUNSELLOR of a king, Ezra 7:14, 15.

ITHPAEL, to consult together, Dan. 6:8.

Derivative, **עָטָה**.

יעִיאל [*Jeiel, Jehiel*], see **יעִיאל**. [Also used when not in כחִיב as 1 Ch. 5:7; 15:18, 21.]

יַעִיר ("whom God stirs up"), [*Jair*], pr. n. of a man, 1 Ch. 20:5 קרי in כחִיב there is יַעִיר. In the parallel place, 2 Sa. 21:19, there is instead of it יַעֲרִי, but אַרְנִים appears to be a spurious reading taken by mistake from the following כַּנּוֹר אַרְנִים.

יַעֲכֹן ("troubled," see **עָכָן**), [*Jachan*], pr. n. m., 1 Ch. 5:13.

יעֵל unused in Kal—(1) TO ASCEND ON HIGH, TO RISE ABOVE; kindred to **עָלָה**. (Arab. **عَلَّ**, to rise above. V. to ascend a mountain, to stand on the summit, **عَلَّ**, a noble, a prince.) Hence **יעֵל** ibex.

(2) to excel, to be useful, compare **יעֵל** in the compound word **עֵלְעֵל**.

HIPHIL **הוֹעִיל**—(1) to be useful, to profit, to aid, absol. Pro. 10:2; 11:4; Jerem. 2:8, **לֹא יוֹעִילוּ**, אַחֲרֵי הֵלְכוּ "they follow those who profit (or are worth) nothing," (i. e. false gods). Followed by dat. of pers. Isa. 30:5; Jer. 23:32; or of the thing. Job 30:13, **יֹעִילוּ יְעִילִי** "they help my fall," with suff. יֹעִילוּנִי Isa. 57:12.

(2) intrans. to be benefited, to receive help from any thing. Job 21:15, **מַה יֹּעִיל** "what should we be benefited (in this thing)?" 15:3, "words לֹא יֹעִיל בָּם" in which there is no profit;" 35:3; Isa. 47:12; 48:17. Hence—

יעֵל m. pl. **יעֵלִים** const. **יעֵלֵי**—(1) the ibex, perhaps also the chamois. Arab. **عَلَّ** and **عَلَّ**, Ps. 104:18; Job 39:1. Comp. Bochart, Hieroz. P. I, p. 915, seq. **עֵלֵי הַיְעָלִים** the rocks of the wild goats, near the desert of Engedi, 1 Sa. 24:3.

(2) [*Jael*], pr. n.—(a) of a judge [?] or heroic person of Israel, before the time of Deborah, Jud. 5:6. [This is surely the same as the next.]—(b) of a resolute woman, the wife of Heber the Kenite, Jud. 4:17, 18; 5:24. Some understand the same to be spoken of 5:6 [of course they are the same.]

יעֵלָה—(1) f. of the preceding, the female ibex, or chamois. Pro. 5:19, **יְעֵלָה** "the graceful chamois;" an epithet applied to a beautiful woman. The Arabs say proverbially **أزكى من الوعل** more beautiful than an ibex; Bochart, i. 899.

(2) [*Jaalah, Jahala*], pr. n. m., Ezra 2:56; Neh. 7:58. [**יעֵלָה**].

יעֵלָם ("whom God hides"), [*Jaalam*], pr. n. of a son of Esau, Gen. 36:5, 14.

יעֵן an unused root. Syriac Ethpa. **لَحَنَ** to be greedy, voracious, **لَحِنَ** greedy, voracious. Hence probably **יעֵן** and **יעֵנָה** the ostrich, so called from its greediness.

יעֵן (for **יעֵנָה**) prop. subst. purpose, intent (from the root **עָנָה**, **עָנִי** to propose any thing by words, to signify), always used as a participle:—

(1) as a prep. on account of, Eze. 5:9; Hag. 1:9; followed by an inf., Isa. 37:29.

(2) as a conj., because, in that, Nu. 20:12; 1 Ki. 20:42; 2 Ki. 22:19; more fully **יעֵן אֲשֶׁר** Gen. 22:16; 1 Sa. 30:22; 1 Ki. 3:11, etc.; more rarely **יעֵן** Nu. 11:20; Isa. 7:5; each followed by a pret. Followed by a fut. **יעֵן אֲשֶׁר** it is, that, Eze. 12:12. It is three times emphatically doubled **יעֵן יִבְיָעַן** because and because, because that (*bien*), Levit. 26:43; Eze. 13:10; and without the copulative **יעֵן יִבְיָעַן** ibid. 36:3. Compare **יעֵן**.

יעֵן an ostrich, so called from its greediness and gluttony; see the root **יעֵן**. Once found in plur. **יעֵנִים** Lam. 4:3 in קרי; and there it is used *επακοινως*, of the female ostrich, for **יעֵנָה**. LXX. *ὡς στρουθίου*. Vulg. *sicut struthio*. (As to the sense compare Job 39:17). Of much more frequent use is—

יעֵנָה f. of the preceding (as to the form compare **יעֵל** fem. **יעֵלָה**, not **יעֵלָה**), everywhere joined with **בִּתּוּ** **יעֵנָה** the daughter of the female ostrich, i. e. the female ostrich herself; according to Bochart, Hieroz. ii. 230, opp. to **תַּחֲסֵם** the male ostrich, Levit. 11:16; Deut. 14:15. In the plural, however, **יעֵנֹת** is, without doubt, used for either sex, Isa. 13:21; 34:13; Mic. 1:8; Job 30:29 (in these passages they are said to inhabit the deserts, and to utter a doleful cry). The Arabs, at least, call an ostrich without any distinction of sex **نعام** (a word which I judge kindred to the Hebrew, **נִבְתָּ נְעָמָה**, נְעָמָה). Others have badly rendered **יעֵנָה** an owl, from **עָנָה** to cry out (פ)

in opposition to the context and the authority of the ancient interpreters.

יָעַן ["whom Jehovah answers"], [Jaana], pr. n. m., 1 Ch. 5:12.

יָעַן, fut. יָעַן—(1) i. q. Arab. عَجَّ, to go swiftly, to run. See HOPHAL, and the derived nouns יָעָן and תְּעָנוּת.

(2) to be fatigued, wearied out (compare יָעַן), whether in running, Jerem. 2:24, לֹא יִיָּעֲפוּ מְבַקְשֶׁיהָ "those who seek her will not be weary." Luth. die sie suchen, dürfen nicht weit laufen. Isa. 40:30, 31; or with heavy labour, Isa. 40:28; 44:12; Hab. 2:13; or with grief, Isa. 50:4. [But this is the next word, the derivative יָעָן.]

HOPHAL, part. wearied. Daniel 9:21, מְעָרָה בִּי "wearied in flight." LXX. τάχει φερόμενος. Others, following Theod., Vulg., Syr., take מְעָרָה from the root עָרַן, and translate it flying, but this is unsuitable to that which follows בִּי.

Derivatives, תְּעָנוּת and the following words.

יָעַן, m. fatigued, wearied, tired, Isa. 40:29 ["of a people"]; 50:4.

יָעַן, masc. a swift course, ["weariness, arising from swiftness of course"], Dan. 9:21.

יָעַן, fut. יָעַן, for imp. there is twice עָצָו (from the root עָצָו) [perhaps primarily to command. See Thes. as to this, and also as to the cognate roots], Jud. 19:30; Isa. 8:10.—(1) TO GIVE COUNSEL, 2 Sam. 17:11, 15; more fully יָעַן עֲצָה 16:23; 17:7. Followed by dat. of pers., Job 26:3, by a suff., Exod. 18:19; 1 Kings 1:12; 12:8, 13. Part. יָעֹן subst. a counsellor, adviser, Prov. 11:14; 24:6; especially the counsellor, or minister of a king, 1 Ch. 27:32, 33; Ezra 7:28; 8:25, (compare 7:24, 25). Plural יָעֲנִים chiefs, leaders, of a land and state, Job 3:14; 12:17; Isa. 1:26.

(2) to take counsel, to decree, followed by a gerund. Ps. 62:5, יָעֲצוּ לְהַרִּים מִשְׁאֲחוֹ "they have decreed to cast (him) down from his height;" followed by אַל against any one, Isa. 7:5; 19:17; 23:8; followed by אֵל Jer. 49:20. יָעַן וְיָעֲזוּר to devise evil counsels, Isa. 32:7.

(3) to consult for any one, i. e. to provide for. With suff. Ps. 16:7; 32:8, יָעֲזֶרְךָ עָלַי, pregn. for עֵינִי אֶעֱזֹר וְאֶשְׁכַּח עָלֶיךָ "I will care for thee, and will set my eye upon thee," i. e. I will favour thee. יָעֲזֵר one who consults, i. e. cares for, protects, Isa. 9:5. [The part. in all its other occurrences means a giver of counsel; why should it not be the same here? So Thes.]

(4) 1. q. Arab. عَظَّ, to predict, to declare future things, Nu. 24:14; Isa. 41:28.

NIPHAL נִיעַן—(1) reflect. to let oneself be counselled, to receive advice, Pro. 13:10.

(2) recipr. to consult one another, i. e. to hold a consultation, to deliberate, Ps. 71:10; 83:6; followed by אִם 1 Ch. 13:1; or אִתָּךְ Isa. 40:14; 1 Ki. 12:6, 8, to deliberate with any one.

(3) to consider with oneself; also to decree, command, or advise, as the result of deliberation. Followed by אֵל עֲבָדָיו לֵאמֹר, 2 Ki. 6:8, "and he commanded his servants, saying." 2 Chr. 20:21; 1 Ki. 12:6, 9, מָה אַתֶּם נוֹעֲצִים "what do ye advise?" HITHPAEL, i. q. Niphal No. 2, Ps. 83:4.

Derivatives, עֲצָה, מְעָרָה.

יָעֹבֵן ("taking hold of the heel, supplanter, layer of snares," comp. Gen. 25:26; 27:36; Hosea 12:4), pr. n. Jacob, the younger of the twin sons of Isaac; also called Israel (יִשְׂרָאֵל); the ancestor of the nation of Israel, Gen. 25—50. יָעֹבֵן אֱלֹהֵי יִשְׂרָאֵל the God of Jacob, i. e. Jehovah, Isaiah 2:3; Ps. 20:2. בְּיַת יָעֹבֵן and simply יָעֹבֵן the house or family of Jacob; poetically used of the people of Israel, i. q. יִשְׂרָאֵל, יִשְׂרָאֵל בְּנֵי יִשְׂרָאֵל. Used of the land of Israel, Gen. 49:7; elsewhere used of the whole people regarded as one person, e. g. Isa. 41, 43, 44, 45, etc.; rarely used of the kingdom of Ephraim, Hos. 12:3; Mic. 1:5; Isa. 17:4; or even, as also Israel is used in the later books, of the kingdom of Judah, Obad. 18; Nah. 2:3.

יָעֹבֵן [Jaakobah], (id.), pr. n., 1 Ch. 4:36.

יָעֹן see יָעַן.

יָעַר an unused root, i. q. Arab. غَرَّ, prop. to boil, to boil up, to boil over; the idea of which is applied to any sort of redundancy or abundance, as the luxuriant growth of plants. Hence the following words.

יָעַר [with suff. יָעֲרֵךְ] masc.—(1) redundancy of honey; honey spontaneously and freely flowing from the combs, which was called by the Greeks and Romans ἀκτρον μέλι, mel acetum (Plin. N. H. xv. 11). Cant. 5:1; more fully יָעֲרֵךְ הַרְבֵּשׁ 1 Sam. 14:27. Some have carelessly and inaccurately rendered this favus mellis, meaning the cells of wax, the comb in which the honey is contained, and out of which the purest honey oozes, (see Ovid, Fast., iv. 152, expressis mella liquata favis). It is rather i. q. נָפֶת צִנְפִּים the dropping of honey combs, the German Honigseim, Psalm 19:11. This very German word, of frequent occurrence in Luther's translation of the Bible, is

erroneously explained by some to mean the honey-comb (Honigzelle, Honigzelle), while it rather signifies liquid honey, as if *saliva mellis* (Seim, i. q. Schlein, saliva).

(2) *a thicket of trees*, so called from the luxuriant growth of trees and shrubs, see the root (Syr. حش) thicket of briers. Arab. عثر, rugged place, whence the verb عثر to be rugged, difficult of passage, spoken of a region), Isaiah 21:13; Eze. 21:2, 3; hence any *wood or forest*, Deu. 19:5; Josh. 17:15, 18. בית ה'ער the house of the forest, Isa. 22:8; fully בית ה'ער the house of the forest of Lebanon, 1 Ki. 7:2; 10:17; it was the armoury of king Solomon, elsewhere (Neh. 3:19) called נשק, its name arose from the cedar wood, of which it was built. Used of a *rugged rough country* (see Syr.), Hosea 2:14. Metaph. of a troop of enemies, Isa. 32:19; comp. 10:18, 19, 34.

(3) pr. n. probably i. q. ערים Ps. 132:6.

יערה. [Jarah], pr. n. m., 1 Chr. 9:42; probably a wrong reading, see יהוערה.

יערה see יער No. 1.

יערי ארנים see יער.

יערשיה ("whom Jehovah nourishes," from the unused root ערש, Syr. حلف to fatten), [Jare-siah], pr. n. m., 1 Ch. 8:27.

יעשי (abbreviated from יעשיה "whom Jehovah made"), pr. n. masc., Ezra 10:37 כחב יעשי. [Jaasau].

יעשיאל ("whom God made"), [Jaasiel, Ja-siel], pr. n. of one of David's captains, 1 Ch. 11:47; compare 27:21.

יפריה ("whom Jehovah frees"), [Iphedeiah], pr. n. m., 1 Ch. 8:25.

יפה fut. יפה, יפה —

(1) properly TO SHINE, TO BE BRIGHT, cogn. root שפ, compare שפ and שפ. Hence יפה No. 1, and שפ an illustrious deed, a miracle.

(2) to be beautiful, used of a woman, Cant. 4:10; 7:2, 7; Eze. 16:13; of a tree, 31:7.

Pual, to make beautiful, to adorn, to deck (with gold), Jer. 10:4.

Pual, with the two first radicals doubled יפיה to be very beautiful, Psalm 45:3. But this form is altogether without analogy, nor is there any example found of first radicals which are doubled; examples

of doubling the latter radicals, such as סתור, can hardly be compared with this, since this latter usage, instead of increasing the signification, diminishes it. To give my own opinion, I think that an error may exist in this word, and that the letters יפ at the beginning may be spurious, as having arisen from the practice of copyists; of this, which has been a constant source of errors, I have treated in Thes. i. p. 64; Anecd. Orient. i. 68.

HITHPAEL, to adorn oneself (of a woman), Jer. 4:30.

Derivatives, besides those which follow next, יפי, יפי, and probably מוקת.

יפה adj. m., constr. יפה; f. יפה constr. יפה —

(1) fair, beautiful, used of persons, both men and women, Gen. 12:14; 2 Sa. 13:1; 14:25; Cant. 1:8; 5:9; often with the addition of יפה 1 Sa. 17:42; or יפה Gen. 29:17; also used of animals, 41:2, seq.; of pleasant countries, Psalm 48:3; of a pleasant tuneful voice, Eze. 33:32.

(2) good, excellent, καλός. Ecc. 3:11, "God made all things beautiful;" καλός, 5:17.

יפה-יפה adj. f., Jer. 48:20, fairish; from masc. יפה (of the form יפה, Lehrs. 497), the letter ה quiescing in the middle of the word (Lehrs. p. 48). In consequence of this word appearing to be too discrepant from ordinary usage, in very many MSS. and editions it is found divided into two.

יפו ("beauty"), [Japho, Joppa], Jon. 1:3; Josh. 19:46; 2 Ch. 2:15, and יפו Ezr. 3:7; pr. n. Gr. Ἰόππη, a maritime city of the Danites with a celebrated port on the Mediterranean; now called Jafa (يافا), and noted for its port. Reland's Palestina, p. 864.

יפה i. q. נפה, נפה TO BLOW, TO BREATHE, TO PUFF, unused in Kal.

HITHPAEL, to pant, to sigh deeply, Jer. 4:31. Hence —

יפה adj. breathing out; Ps. 27:12, יפה ויפה "and breathing out wickedness;" compare יפה.

יפי Eze. 28:7, and יפי in pause יפי; with suff. יפי m.

(1) splendour, brightness (see the root No. 1), of a king, Isa. 33:17; of a city, Psalm 50:2; Ezek. 27:3, 4, 11.

(2) beauty, gracefulness, of a woman, Ps. 45:12; Isa. 3:24; Eze. 16:25.

יָפִיעַ ("splendid"), [*Japhia*], pr. n.—(1) of a town in the tribe of Zebulon, Josh. 19:12.

(2) Of several men.—(a) of a king of the city of Lachish, Josh. 10:3.—(b) of a son of David, 2 Sam. 5:15.

יָפִיעַ ("whom God frees"), [*Japhlet*], pr. n. m. 1 Ch. 7:32, 33. Patron. with the addition of the syllable יָ, Josh. 16:3.

יָפִיעַ (perhaps "for whom a way is prepared"), pr. n. m.—(1) the father of Caleb, Nu. 13:6; 14:6.—(2) 1 Ch. 7:38.

יָפִיעַ unused in Kal, to SHINE, TO BE BRIGHT, cognate root יָפִיעַ.

HIPHIŁ הוֹפִיעַ.—(1) to cause to shine, used of God, Job 37:15.

(2) to give light, to be bright, (prop. to scatter, or bestow light, like הוֹאִיר), Job 3:4; 10:3; especially used of Jehovah as appearing in very bright light, Deu. 33:2; Ps. 50:2; 80:2; 94:1.

Derivatives, the pr. n. יָפִיעַ, מִיָּפִיעַ and—

יָפִיעַ fem. beauty, splendour of a city, Ezek. 28:7, 17.

יָפִיעַ, a spurious root, which some have invented on account of the noun מוֹפִיעַ. But this comes from מוֹפִיעַ.

יָפִיעַ pr. n. *Japheth*, the second [query eldest] son of Noah (Gen. 5:32; 7:13; 9:18, seq.), whose descendants (Gen. 10:2—5) are stated to have especially occupied the western and northern regions of the earth; this accords well enough with the etymology of the name, which has the sense of *widely-extending*, from the root יָפִיעַ; see Gen. 9:27, LXX. 'Ιάφεθ.

יָפִיעַ (prob. "whom, or what God sets free," see the root יָפִיעַ Isa. 14:17), pr. n.—(1) [*Jiphtah*], a town in the tribe of Judah, Joshua 15:43.—(2) [*Jephthah*], a judge of Israel, celebrated for having, in compliance with a vow, sacrificed his daughter, Jud. 11:12; 1 Sa. 12:11; Greek 'Ιεφθα, 'Ιεφθαίε, Vulg. *Jephtha*.

יָפִיעַ ("which God opens"), [*Jiphtah-el*], pr. n. of a valley in the tribes of Zebulon and Asher, Josh. 19:14, 27.

יָצָא pret. once without א: יָצָא Job 1:21; fut. יָצָא, imp. יָצָא, with הַ parag. יָצָא Jud. 9:29; pl. once יָצָאוּ Cant. 3:11; inf. absol. יָצָא, const. יָצָא, part. יָצָא, f. יָצָא for יָצָא, and without א: יָצָא Deu. 28:57; Ps. 144:14.

TO GO OUT, TO GO FORTH (Æth. 𐩇𐩣𐩪: id. In Syriac and Chaldees the word which radically corresponds יָצָא to germinate, to expand, as a plant, they use in the sense of going out, when speaking of men and other things יָצָא, PP. as the Arabs do (يَخْرُج).

Const. followed by מִן of the place, whence any one goes out, Gen. 8:19; Job 3:11; also followed by an accus. like the Latin *egredi urbem*; Gen. 44:4, הָמָּן יָצָא מִן הָעִיר "hi egressi erant urbem;" Ex. 9:29, 33; Job 29:7; Deu. 14:22, יָצָא הַשָּׂדֶה "that which goes out from the field," its produce; Jerem. 10:20, וְיָצָאנִי "my children have gone out from me," i. e. have forsaken me; Am. 4:3, הָיָא מִן הָעִיר "go out through the breaches." Part. יָצָאֵן [יָצָאֵן]; Gen. 34:24, compared with 9:10. Once with accus. of that which goes out in great plenty, or pours itself out (comp. Heb. Gramm. ed. 10, § 135, 1, note 2, and the verbs יָצָא Pro. 24:31; יָצָא Lam. 3:48; Am. 5:3, הָעִיר הַיָּצֵאת "the city which poured forth thousands;" יָצָא is prefixed to the gate by which one goes out, Jud. 11:31; and 2 Jer. 17:19; Neh. 2:13.

Specially to go out, to go forth, is used—(a) of soldiers—(a) to war, 1 Sa. 8:20; Job 39:21; Isa. 42:13; Zechariah 14:3 (and similarly shepherds against wild beasts, 1 Sa. 17:35).—(β) out of a city in order to surrender it, Isa. 36:16.—(b) merchants and sailors for purposes of trade, Deut. 33:18.—(c) slaves manumitted by their owners, Ex. 21:3, 4, 11; Lev. 25:41, 54; more fully in this sense יָצָא חֵפְזָא Ex. 21:5; and יָצָא חֵפְזָא verse 2, to go out as free, manumitted (figuratively applied to estates which were to be delivered gratuitously to the original possessor in the year of jubilee, Lev. 25:28, 30).—(d) children, descendants are said to come forth from their father, or the ancestor of the race; Gen. 17:6, יָצָאוּ מִמֶּנִּי "kings shall come forth from thee," shall be amongst thy descendants. More fully יָצָא מִבְּטֶן, יָצָא מִבְּטֶן "to come forth from the womb, from the loins of any one, Job 1:21; Gen. 46:26.—(e) those who are delivered from danger are said to come forth; followed by an accus. Ecc. 7:18, יָצָא מִכָּל אֵלֶּה "he who fears God shall come forth from all these" (similarly of any one who escapes being taken by lot, opp. to לָקַח 1 Sa. 14:41).

It is applied to inanimate things. So—(f) the sun is said to go forth, i. e. to rise, Gen. 19:23; Ps. 19:6; the stars, Neh. 4:15; the morning, Hos. 6:5.—(g) to plants which spring forth, 1 Ki. 5:13; Isa. 11:1; flowers, Job 14:2; compare Syr. ܝܬܝܬܝܐ to shoot

ap, and the noun מְנַחֵם. —(h) water flowing, gushing forth from a fountain, Gen. 2:10; Deut. 8:7; מִן הַמַּיִם יִצְטָק Isa. 41:18. It is used also—(i) of a boundary, terminus, *running on, running through*, Josh. 15:3, 4, 9, 11.—(k) of money which is *laid out, expended*, 2 Ki. 13:13 (like the synonyms in Syriac, Arabic, and Æthiopic).—(l) of things which go forth to the people, *are promulgated*; of an edict, Hab. 1:4; of the sentence of a judge, Ps. 17:2; compare Gen. 24:50.—(m) of the *outgoing*, i. e. the end of a period of time; Exod. 23:16; הַסֵּוֹף הַזֶּה “at the end of the year,” Ezek. 7:10; hence of the end, the destruction of a city, Eze. 26:18.

HIPHIL הִפְחִיל causat. *to cause to go out, or come forth*, hence of animate beings; *to lead out*, e.g. the people from Egypt, Ex. 12:51; 16:6; of inanimate beings, *to carry out*, Gen. 14:18; *to draw out, to take out*, Ex. 4:6, 7; Job 28:11; *to take out* as from a case, Gen. 24:53. Specially it is— (a) causat. of Kal, letter *g*, *to put forth* plants (as the earth), Gen. 1:12, 24; Isa. 61:11.— (b) causat. of Kal letter *k*, *to cause to lay out, to exact* money, followed by לָ; *to lay on a tribute*, 2 Ki. 15:20 (comp. Arab.

tribute).—(c) causat. of Kal letter *l*, *to publish* a report, followed by *ל* of the pers. concerning whom the report is spread, Nu. 14:37; Deu. 32:14, 19; *to report* words, followed by *ל* of the pers. to whom they are brought, Neh. 6:19; *to promulgate* doctrine, Isa. 42:1, *לְהוֹרֵא לַגּוֹיִם* “he shall promulgate a law to the Gentiles” [far better literally, “he shall bring forth judgment to the Gentiles”]; Isa. 42:3.—(d) *to produce* as an artisan, Isa. 54:16.—(e) *to lead forth*, i. e. to separate, Jer. 15:19.

HOPHAL, *to be brought forth, to be taken out,*
'Eze. 38:8; 47:8.

Derivatives, מְצָאָה, מִצְּאָה, יֵצִיא, צֹאָה [and in Thes. צוּא].

४५. Ch. unused in Kal.

SHAPHEL שׂפֶּה and שׂפֶּה in the Targums is, *to bring something to an end, to finish.*

Hence in the Scripture נִסְּכָה *finished*, Ezz.6:15.

יָצַב, [unused in Kal] TO SET, TO PUT, TO PLACE, i. q. יָצַב, from which Niphal, Hiphil, and Hophal, and also many derivative nouns are formed.

HITHPAEL—(1) *to set oneself, to take a stand* (פָּחַתְּפָחַתְּ, hintreten), Ex. 2:4; 19:17; 34:5; Nu. 11:16; 22:32; 1 Sa. 17:16, “and took his stand (for the fight) forty days.” Job 33:5, followed by פָּחַתְּ Ex. 8:16 and וַיִּתְּנֵם pers. הִתְּנֵם וַיִּתְּנֵם used of the angels as presenting themselves before God, Gr. παραστήναι,

Luke 1:19. Job 1:6, Zec. 6:5, comp. Prov. 22:29
The same phrase in a hostile sense, *to stand up against* God, Ps. 2:2.

(2) *to stand* (stehn, basteñ), followed by עָמַד before any one, i. e. to minister to him, Prov. 22:29; *to stand firm* before any one (basteñ vor jem.), whether a victor before an enemy, followed by עָמַד Deu. 9:2; Job 41:2; עָמַד Deut. 7:24; 11:25; Josh. 1:5; עָמַד 2 Ch. 20:6; or a just person before a judge, followed by עָמַד Ps. 5:6. Absol. 2 Sa. 21:5.

(3) *to stand up for, to stand by* any one (beistehn), followed by ? of pers. Ps. 94:16.—Ex. 2:4, אֲנִי עֹמֵד אֶת־מֹשֶׁה, μαλῶς, for אֲנִי עֹמֵד, see Lehrs. p. 386.

צב. Ch. unused in Pe. to be firm, sure.

PAEL, *to speak that which is true, certain*, Dan. 7:19; comp. 16. Hence adj. יָצִיב.

יָצַג, unused in Kal, but cogn. to the roots **יָצַב**, **יָצַע**, and **יָצַק** Hiphil.

HIPHIL הִפִּיל (in the manner of verbs **יָד**) pr. **הָיָה**
make to stand, hence—

(1) *to place, to set* (binstellen) persons, Gen. 43:9; 47:2; Judges 7:5; Jer. 51:34; Job 17:6; *things*, Gen. 30:38; Deu. 28:56. *Trop. to establish*, Am. 5:15, "establish right in 'the gate.'"

(2) *to put, to place*, Jud. 6:37.

(3) *to leave, to let stay* (stehn lassen) Gen. 33:15.
HOPHAL הִפְחַל pass. of Hiph. No. 3. Ex. 10:24.

יָצָדָר. (from the root **צָהַר** to shine, compare **וָהַר** No. 2), m.

(1) *oil*, especially fresh and new, Nu. 18:12, Deu. 12:17; 14:23; 2 Ki. 18:32. It is often joined with מִיִּתְּרֵם must, and it appears to differ from מִיִּתְּרֵם, as מִיִּתְּרֵם does from מִיִּתְּרֵם: *ons of oil*, i.e. anointed ones, Zec. 4:14. Hence denom. מִיִּתְּרֵם [see צֶהָר].

(2) [*Izhar*], pr. n. of a son of Kohath, Ex. 6:18; Nu. 3:19. Patron. ends in 𐤆 , Nu. 3:27.

[פֿאַר] subst. see פֿאַר, part. Paül.]

פָּתַח. ("sporting," as if it were part. fut. from the root פָּתַח, to which etymology allusion is made, Gen. 17:17, 19; 18:12, seq.; 21:6; 26:8), pr. n. *Isaac* (LXX. *Ἰσαάκ*), a patriarch, the son of Abraham and Sarah, Gen. 21—28. In the poetical books it is sometimes written פִּתְּחָה (Syr. *اَفْتَحَ*), Arab. *اَفْتَحَ* Ps. 105:9; Jer. 33:26; Am. 7:9, 16; and in Am. loc. cit. poetically used for the nation of Israel i. q. *אֶתְּנָה*.

יצר see צר No. 3.

יצר m. verbal adj. pass. (but of active signification), from the root צר; *gone forth, come out*, 2Ch. 32:21.

יצר m. Ch. adj.—(1) *established, firm, valid*. Dan. 6:13.

(2) *true, trustworthy*. Dan. 9:45; 3:24. יצר adv. *certainly*, Dan. 2:8.

יצר TO SPREAD OUT. (Arab. نزع, *to place, to spread out*. Cognate roots are צב, יצב, יצק.) Part. pass. יצור subst. [simply taken as such in Thes.]

(1) *a bed, a couch*, Psalm 63:7; 132:3; Job 17:13; used of a marriage bed, Gen. 49:4.

(2) *a story, floor*. Vulg. *tabulatum*. 1 Kings 6:5, 6, 10 (יציץ קרי). Const. fem. verse 6 (*ter*) and masc. verse 10. In the temple of Solomon, loc. cit., this name was given to the three stories of side chambers (צלעות) on three of the sides of the temple, five cubits in height one above another; יצור fem. Verse 6 is used of the single stories; in verses 5, 10 (where it is masculine) it is used collectively of the whole of this part of the temple. Aug. Hirt (der Tempel Salomo's, p. 24, 25), makes these three stories to have risen to the full height of the temple; in this he follows Josephus, but it is in contradiction to the express words of the Hebrew text, verse 18, ויבנו את היצור על בלתי בית חמש אמות קומתו.

HIPHAL, pass. יצור *to spread out, to spread under*. Ps. 139:8, ויאציעה שאל "and (if) I spread out Hades beneath me," i. e. make (it) my bed, Isaiah 58:5.

HOPHAL, pass. Isa. 14:11, תחתיד יצור רמה "the worms are spread under thee," are for thy bed, Est. 4:3; compare Isa. 14:11.

Derivative יציע.

יצר fut. יצק, pl. יצקו (once fut. E. יצק 1 Ki. 22:35 [in some copies], and there intransitive), imp. יצק 2 Ki. 4:41, and יצק Eze. 24:3; inf. יצקת.

(1) TO POUR, TO POUR OUT, liquids, Gen. 28:18; 35:14; Ex. 29:7; 2 Ki. 4:4; to cast metal, such as brass, Exod. 25:12; 26:37; 36:36. Part. pass. יצק cast, 1 Kings 7:24, 30; hence *hard, firm*, like cast metal, Job 41:15, 16. Metaph. Ps. 41:9, דבר בלשע יצק בו "a wicked purpose is poured out upon him."

(2) *to pour self out, to flow out*, 1 Ki. 22:35; Job 38:38, בצקת עפר למצק "where dust flows into a molten mass," i. e. it becomes wet with rain water, like a molten mass.

PIEL, to *pour out*. Part. מוצק 2 Ki. 4:5 כחב. HIPHAL הוציק id. 2 Ki. loc. cit. קרי, but in another form—

HIPHAL הוציק is *to place, to set*, i. q. הוציץ (the ideas of pouring, casting, placing, being connected), Josh. 7:23; 2 Sa. 15:24.

HOPHAL הוצק.—(1) *to be poured out*, Lev. 21:10; Ps. 45:3.

(2) *to be cast from metal*, 1 Ki. 7:23, 33; Job 37:18. Metaph. מוצק *firm, fearless*, Job 11:15. Derivatives, מוצק, מוצקה [מוצקת], and—

יצקה f. *a casting* (of metals), 1 Ki. 7:24

I. יצר fut. יצור, יוצר, also יצר Isa. 44:12 (so also Isa. 42:6; 49:8; יוצר which, in my Commentary, I have with others incorrectly derived from יצר); see No. 2.

(1) TO FORM, TO FASHION, as a potter, clay (see יוצר a potter), Gen. 2:7, 8, 19; an artist, statues, Isa. 44:9, 10, 12; arms, Isa. 54:17. Often used of God as the Creator, Ps. 94:9, יצר עין "he who formed the eye," Ps. 33:15; 74:17; 95:5; Isa. 45:7, 18, in which sense it is often joined with ברא. Part. יוצר as a subst. is—(a) *a potter*, Ps. 94:9, 20; whence יוצר a vessel of earthenware, Ps. 2:9; 2 Sa. 17:28. —(b) *an artist, a maker of statues*, Isa. 44:9.—(c) *creator*, Isa. 43:1; 44:2, 24. As to the word יוצר Zec. 11:13, see p. CCCXLIII, B. [The use made of the passage in the New Test. proves that the word here simply means *the potter*.]

(2) Followed by ל to form for any thing, to *destine* for any thing; Isa. 44:21, לי יצרתיד לעבד לי "I have formed thee, that thou mayest be my servant," Isa. 42:6, אצרך ואמתוך לברית עם "I have formed thee, and made thee the author of a covenant of the people," Isa. 49:5, 8; 45:18 (fin.). Often used of things predestined, predetermined by God, (opp. to their event, result), Isaiah 22:11; 37:26; 43:7; 46:11.

(3) *to form in the mind, to devise, to plan*, 2 Ki. 19:25; against any one, Jer. 18:11; Ps. 94:20; Jer. 1:5 (קרי).

NIPHAL, pass. of Kal No. 1, *to be formed, created*, Isa. 43:10.

PUAL יצר pass. of Kal No. 3, *to be predestined*, Ps. 139:16.

HOPHAL, i. q. Niphal, Isa. 54:17.

Derivatives, יצר, יצרים.

[In Thes. this root is not divided into two parts.]

II. יצר i. q. צר, but intrans. TO BE STRAITENED TO BE NARROW, (comp. Gramm. § 76, I (hrg. § 112)

Only found in fut. יָצַר, pl. יָצְרוּ Pro. 4:12; Isa. 49:19; Job 18:7. Elsewhere impers. לוֹ יָצַר *it was narrow to him* (in pret. לוֹ יָצַר, i. e. — (a) *to be in distress*, Judges 2:15; 10:9; Job 20:22. — (b) *to be in perplexity*, Gen. 32:8 (and so in f. לוֹ יָצַר 1 Sa. 30:6). — (c) *to be grieved* (er nahm es sich nahe), 2 Sam. 13:12.

יָצַר m. with suff. יָצְרוֹ. — (1) *frame, formation*; Ps. 103:14, יָדַע יְהוָה יָצְרוֹנוֹ "for he knoweth our frame," i. e. knows how or whence we have been formed; hence, *a thing framed*, as *earthenware*, Isa. 29:16; specially *an idol*, Hab. 2:18.

(2) Metaph. *a meditation, thought*, more fully לֵב יָצַר Gen. 8:21; 6:5; Deu. 31:21; יָצַר סִמּוּךְ "a firm mind," a firm soul, i. e. a man of firm mind, Isa. 26:3 (comp. Ps. 112:8).

(3) [Jezer], pr. n. of a son of Naphtali, Genesis 46:24. Patron. יָצַר Nu. 26:49; which latter word is also pr. n. of another man, 1 Ch. 25:13 (for which there is in verse 3 יָצַר).

יָצְרִים m. pl. Job 17:7; prop. *things formed*, poet. for *members*; as it is well rendered by the Vulg. Others take it for the features of the face.

יָצַת only found in the fut. יָצִית; pl. in pause יָצְתוּ for יָצְתוּ.

(1) TO SET ON FIRE, TO KINDLE, followed by פָּ Isa. 9:17.

(2) pass. *to be set on fire, to be burned*, i. q. Niph. Isa. 33:12; Jer. 49:2; 51:58.

NIPHAL, pret. יָצַת. — (1) *to be burned, to be destroyed by fire*, Nehem. 1:3; 2:17; Jer. 2:15; 9:9, 11.

(2) *to kindle* (as anger), followed by פָּ against any one, 2 Ki. 22:13, 17.

הִצִּית m. הוֹצִיֵת 2 Sam. 14:30 כְּחִיב; elsewhere הִצִּית i. q. No. 1, *to set on fire*, Jer. 51:30; with the addition of הוֹצִיֵת אֵשׁ Josh. 8:19; Jer. 32:29; פָּ הוֹצִיֵת *to kindle a fire in any thing*, Jer. 17:27; 21:14; followed by לָ Jer. 11:16.

יָקַב an unused root, *to make hollow*, like قَاب Med. Waw; whence قُب, a cave in a rock. Cognate roots are נָקַב *to bore*, חָקַב Ch. *to make hollow*, and others which are to be found under the root קָבַב.

יָקַב with suff. יָקַבְתִּי (without dagesh lene), Deut. 15:14; 16:13; pl. const. יָקַבְתִּי Zec. 14:10, m.

(1) *the vat of the wine press*, ὑπολήμιον, the reservoir into which the must squeezed out in the press

(יָקַב) flows, Joel 2:2, Pro. 3:10. It was commonly dug into the earth, or else cut out in the rock.

(2) *the wine press* itself, Job 24:11; 2 Ki. 6:17.

יָקַבְתִּי ("what God gathers"), [Jekabzeel],

Neh. 11:25, and קַבְזֵאל [Kabzeel], Josh. 15:21; 2 Sa. 23:20, pr. n. of a town in the south of Judea.

יָקַד fut. יִקְדֵּי Isa. 10:16, and יִקְדֵּי Deu. 32:22, TO BURN, TO SET ON FIRE, Isa. 65:5 (Arab. قَد, id., Syr. قَد). Part. pass. יָקֻד "that which is kindled," i. e. the fuel burning on the hearth, Isa. 30:14.

HOPHAL הוֹיָקַד *to be kindled*, to burn, Lev. 6:2, 5, 6; trop. of anger, Jer. 15:14; 17:4.

Derivatives, יָקֻד, יָקֻדָּה.

יָקַד Ch. id. Part. fem. יָקֻדָּה and יָקֻדָּה burning, Dan. 3:6, 11, 23, 26.

יָקַדָּה f. Ch. *a burning*, Dan. 7:11.

יָקַדְעָם ("burning of the people;" [In Thea. "possessed by the people, from the root יָקַדְעָם"], [Jokdeam], pr. n. of a town in the mountains of Judah, Josh. 15:56.

יָקַה an unused root. Arabic وقى V. to reverence; VIII. to fear God, to be pious. [Hence pr. n. יָקַה, יָקַה יָקַה.]

יָקַה ("pious"), [Jakeh], pr. n. m. Prov. 30:1; compare יָקַה יָקַה.

יָקַה an unused root. Arabic وقى to obey. Hence—

יָקַה fem. only const. st. יָקַה (with Dagesh forte euphon.), *obedience, submission*, Gen. 49:10; Pro. 30:17.

יָקַד m. *a burning*, Isa. 10:16.

יָקַם m. *whatever lives* (in the earth), from the root קָם in the signification of living, in which it is used in the Samaritan, Gen. 7:4, 23; Deu. 11:6.

יָקַשׁ Hos. 9:8, and יָקַשׁ Psal. 91:3; Prov. 6:5. Pl. יָקַשׁ Jer. 5:26, m. *a fowler*. Root יָקַשׁ. Of these forms, the former is properly intransitive; the other of a passive but intransitive power.

יָקַחְתִּי (perhaps, "the fear of God," from the subst. יָקַח, from the root יָקַח, of junction, יָקַח), [Jekuthiel], pr. n. m. 1 Ch. 4:18.

יָקַט ("small"), [Joktan], pr. n. of one of the descendants of Shem, a son of Heber, Gen. 10:25, 26; to whom many of the tribes of southern Arabia refer their origin. In the Arabian genealogies he is

also called *Kahdn*. See Bochart, Phaleg. iii. chap. 15; Pococke, Spec. Hist. Arab. page 3, 38; A. Schultens, Histor. Imperii Joctanidarum in Arabia Felice, Harderov. 1786, 4to.

יקים ("whom God sets up"), [*Jakim*], pr. n. m.—(1) 1 Ch. 8:19.—(2) 1 Ch. 24:12.

יקי adj. *dear*, Jer. 31:20. Root יק.

יקי adj. Chald.—(1) *heavy, hard, difficult*, Dan. 2:11.

(2) *honoured, mighty, powerful*, Ezr. 4:10.

יקמיה (for יקמה, "whom Jehovah gathers"), [*Jekamiah*], pr. n. m.—(1) 1 Ch. 2:41.—(2) 1 Ch. 3:18.

יקמעם ("who gathers the people together," for יקמה), [*Jekameam*], pr. n. m. 1 Chr. 23:19; 24:23.

יקמעם ("gathered by the people," root יקמה), [*Jokmeam*], pr. n. of a Levitical town in the tribe of Ephraim, 1 Ki. 4:12; 1 Chron. 6:53. For this in Josh. 21:22, there is יקמעם, of nearly the same signification.

יקנעם ("possessed by the people," for יקנה), [*Jokneam*], pr. name of a town in the tribe of Zebulun, Josh. 12:22; 19:11; 21:34.

יקע only in fut. יקע i. q. יקע TO BE TORN OFF, TO BE TORN AWAY; hence—

(1) *to be dislocated*, as a limb, Gen. 32:26.

(2) metaph. *to be alienated* from any one, Jer. 6:8; Eze. 23:17, 18; followed by יק and יקע.

HIPHAL הוּקַע to hang upon a stake, to fix to a stake, a punishment by which the limbs were dislocated: [Perhaps simply to hang, in which the neck is dislocated], Nu. 25:4; 2 Sa. 21:6, 9.

HOPHAL pass. 2 Sa. 21:13.

יקע used only in fut. יקע, יקע, once יקע Gen. 9:14; TO AWAKE, TO BE AROUSED, Gen. 28:16; 41:4, 7. For the preterite is used the form יקע Hiphil, from יקע. (Arab. يقط id.)

יקע fut. יקע 2 Ki. 1:13; יקע Ps. 72:14, and יקע Ps. 49:9.

(1) TO BE HEAVY. (Syriac ܝܩܬܐ, Arabic ٻٻر, id.) Metaph. *to be hard* to be understood, Psal. 139:17, compare Dan. 2:11.

(2) *to be precious, dear*, Ps. 49:9. Followed by יק and יקע to be precious or dear to any one, 1 Sa.

26:21, יקע נפשי יקע "because my life was precious to thee," because thou hast spared it. 2 Ki. 1:13, 14; Psal. 72:14; also, followed by יקע to be highly estimated by any one (compare יקע יקע, יקע יקע). Zec. 11:13, "a goodly price, יקע יקע at which I was estimated by them," i. e. reckoned worth.

(3) *to be heavy*, i. e. *honoured*, 1 Sam. 18:30. Compare יקע.

HIPHAL הוּקַע to make rare (compare adj. No. 5), Isa. 13:12; Pro. 25:17.

Derivative, besides those which follow immediately, יקע.

יקע m. יקע fem. adj. prop. *heavy*, see the verb; hence—

(1) *precious*. יקע יקע collect. *precious stones*, gems, 1 Ki. 10:2, 10, 11; also, of the better kinds of stone used in building houses, as of marble, of stones cut square, 2 Ch. 3:6; plur. יקע יקע 1 Ki. 5:31; 7:9, seq. Metaph. Psal. 36:8, יקע יקע, "how precious is thy lovingkindness, O God!" Ps. 116:15, compared with 72:14.

(2) *dear*. Psal. 45:10, "the daughters of kings are amongst thy dear ones," i. e. amongst thy damsels. יקע יקע by a Syriacism for יקע יקע, with Dag. forte euphon.

(3) *heavy*, i. e. *honoured*, Ecc. 10:1.

(4) *magnificent, splendid*, Job 31:26. Subst. magnificence, beauty. Psal. 37:20, יקע יקע "like the beauty of the pastures," i. e. grass.

(5) *rare*, 1 Sa. 3:1.

(6) Prov. 17:27, יקע יקע in קרי, perhaps "with a quiet spirit," compared with Arab. ٻٻر, to be quiet, meek. In כחב it is יקע.

יקע m. (with Kametz impure).—(1) *preciousness, costliness*. יקע יקע a precious vessel, Pro. 20:15. Concr. יקע יקע whatever is precious, Job 28:10; Jer. 20:5.

(2) *honour, dignity*, Ps. 49:13, 21; Est. 1:20.

(3) *magnificence*, Est. 1:4.

(4) *price* (Preis), Zec. 11:13.

יקע m. Chald.—(1) *precious things*, Dan. 2:6; compare with Isa. 3:17; 10:3. Targum.

(2) *honour, dignity*, Dan. 2:37; 4:27, 33.

יקע (*yakdek*) 1 pers. יקע i. q. יקע and יקע (which see), TO LAY SNARES, TO BE A BIRDCATCHER. Part. יקע a fowler, 124:7. Followed by ? of pers., Jer. 50:24; and more fully יקע יקע to lay snares for, i. e. to plot against any one. (Fut. יקע Isa. 29:21, is from יקע.)

NIPHAL נִשָּׂא, *to be snared, to be taken in a snare*, Isa. 8:15; 28:13; Pro. 6:2. Metaphorically *to be snared, or seduced by avarice*, Deu. 7:25.

PUAL, part. מִשְׁנִי for מִשְׁנִי Ecc. 9:12.

Derivatives, מִשְׁנִי, מִשְׁנִי, and—

יִשְׁנִי (''owler"), [*Jokshan*], pr.n. of the second son of Abraham and Keturah, ancestor of the Sabaeans and Dedanites, Gen. 25:2, 3.

יִשְׁנִי ("subdued by God," for יִשְׁנִי from the root יִשְׁנִי = שָׁנָה to serve), [*Jokthesel*], pr.n. — (1) of a town of the tribe of Judah, Josh. 15:38. — (2) the name which king Amaziah gave to Sela the metropolis of Arabia Petraea, which he took, 2 Ki. 14:7.

יָרָא pret. pl. יָרָאוּ Deut. 5:5, and יָרָאוּ Josh. 4:14; fut. יִירָא, יִירָאוּ, plur. יִירָאוּ and יִירָאוּ, 2 Ki. 17:28; imp. יָרָא, plur. יִירָאוּ, by a Syriacism for יִירָאוּ, Lehrs. p. 417. 1 Sam. 12:24; Psa. 34:10; inf. יָרָא Josh. 22:25; with pref. לִירָא 1 Sam. 18:29; elsewhere fem. יִירָא, prop. TO TREMBLE. For this root is softened from יָרָע, יָרָע to tremble, comp. יָרָע Aramaean יָרָא to sow, יָרָע and יָרָע to swallow greedily, חָבַע and חָבַע to hide. Hence—

(1) *to fear, to be afraid*. It is construed—(a) absol. Gen. 3:10; 18:15. אֶל-יְהוָה, *fear not*, Gen. 15:1; 21:17; 26:24; and often elsewhere. — (b) followed by an acc. of pers. or thing, that we fear, Num. 14:9; 21:34; Job 9:35; also יָרָא Deut. 1:29; 5:5; Psa. 3:7; 27:1; Josh. 11:6 (prop. to fear *from* [or *before*] some person, or thing, in the same manner as verbs of fleeing; compare יָרָא No. 2, a). — (c) followed by לִי to fear for any person or thing. Josh. 9:24, לְנַפְשֵׁינוּ כִּפְּנוּ, "and we feared greatly for our lives because of you;" Pro. 31:21. — (d) followed by וְ with an inf. to fear (to hesitate) to do any thing. Genesis 19:30; 1 Sam. 12:18. — (e) followed by לִי "for he feared to dwell in Zoar;" 46:3; Ex. 3:6; 34:30. — (f) followed by לִי to fear lest any thing may be done, like *deidw* μὴ, Gen. 31:31; 32:8.

(2) *to fear, to reverence*, as one's parents, Lev. 19:3; a leader, Josh. 4:14; the sanctuary, Levit. 19:30; an oath, 1 Sa. 14:26.

Specially אֶת-יְהוָה — (a) to fear God, prop. Ex. 14:31; 1 Sam. 12:18. — (b) to reverence him, as the avenger of wrong; hence *to be godly, upright*. e.g. Lev. 19:14, 32; 25:17; Exod. 1:17; Pro. 3:7, "fear God, and fly from evil;" Job 1:19. Followed by לִי Ex. 8:12, 13. Once without the name of

God, Jer. 44:10. In like manner in Syr. and Arab. verbs of fearing are applied to religion and piety; as

وَقَى, رَهَب, وَرَعَ, حَشَى Conj. III.

(3) *to tremble for joy*, like the synonym. יָרָא. Isa. 60:5, where the more correct copies have יָרָא i. q. יָרָא, not יָרָא. [In Thes. this meaning is expressly repudiated; and in Isaiah 60:5, the reading יָרָא is preferred; so LXX., Vulg., Targ., Syr., Saad.]

NIPHAL נִשָּׂא *to be feared*, Psa. 130:4. Part. נִשָּׂא δεινός.

(1) *terrible, dreadful*, used of the desert, Deu. 1:19; 8:15; of the day of judgment, Joel 2:11; 3:4.

(2) *venerable, august*, Gen. 28:17; Psa. 99:3; Job 37:22; Eze. 1:22.

(3) *stupendous, admirable*, Psa. 66:3, 5; Ex. 15:11. Plural נִשָּׂאוֹת *wonderful, or illustrious deeds*, of men, Ps. 45:5. [But the man here spoken of is "God with us", especially the deeds of God [*al-ways*], Deu. 10:21; 2 Sam. 7:23; adv. in a *wonderful manner, wonderfully*, Ps. 65:6; 139:14 (like נִשָּׂאוֹת).]

PIEL יָרָא *to terrify, to put in fear*, 2 Sa. 14:15; 2 Ch. 32:18; Neh. 6:9, 14.

Derivatives the following words, and מִירָא.

יָרָא m. constr. יָרָא fem. יָרָא constr. יָרָא (Prov. 31:30); verbal adj. —

(1) *fearing, reverencing*; with personal pronouns it forms a periphrasis for the finite verb, as יָרָא I fear, Gen. 32:12; יָרָא thou fearest, Jud. 7:10; אֲנִי יָרָא we fear, 1 Sa. 23:3; יָרָא he does not fear, Ecc. 8:13. Followed by the case of the verb יָרָא fearing God, 2 Ki. 4:1; elsewhere followed by a genitive, יָרָא religious, pious [one who fears God], (*timidus Deorum*, Ovid.); Gen. 22:12; Job 1:1, 8; 2:3.

(2) *fearful*, Deu. 20:8.

יָרָא f. — (1) prop. inf. of the verb יָרָא *to fear, to reverence*. Neh. 1:11, לִירָא אֶת-שִׁמְךָ "to fear thy name." 2 Sa. 3:11, כִּי-יָרָא אֹתוֹ "because he feared him;" Deu. 4:10; 5:26; 6:24; 10:12; 14:23.

(2) subst. *fear, terror*. Jon. 1:10, הָאֲנָשִׁים יָרָאוּ "and the men were seized with great fear." Followed by a genitive of the subject, i. e. of him who fears, Ps. 55:6; Job 4:6; and of the object, i. e. of that which is feared, (compare as the double sense of the phrase *metus hostium*, Gell. N. Att. ix.10). Hence יָרָא thy fear. Deu. 2:25; Isaiah 7:25, יָרָא "fear of thorns and briars." Compare Eze. 1:18, יָרָא "terror (was) in them;" i. e. they caused terror.

(3) *reverence, holy fear*, Ps. 2:11; 5:8. יִרְאָה, reverence towards God, *piety*. Pro. 1:7, יִרְאָה; Job 28:28; Isa. 11:2; Ps. 34:12; 111:10; meton. the precepts of religion or piety [rather the revealed will of God], Ps. 19:10; without יִרְאָה Job 4:6; 15:4.

יִרְאָה ("timid," "pious" ["piety?"]), [*Iron*], pr. n. of a town in the tribe of Naphtali, Josh. 19:38.

יִרְאִיָּה ("whom Jehovah looks on"), [*Irijah*], pr. n. m. Jer. 37:13, 14.

יִרְבֹּךְ Hosea 5:13; 10:6; commonly taken as a substantive, see under the root יִרְבֹּךְ an adverbial king].

יִרְבֹּעַל m. (contr. from יִרְבֹּעַל "with whom Baal contends," see Jud. 6:32), a cognomen of Gideon, the judge of the Israelites, for which there is יִרְבֹּעַל [*Jerubesheth*], ("with whom the idol contends"), 2 Sa. 11:21. LXX. Ἰερὸβάαλ. Compare אִישׁ־בִּשְׁתִּי and אִשְׁתִּי־בַעַל.

יִרְבֵּעַם ("whose people are many"), *Yarobeam* (for so it should be pronounced, not *Yorobeam*), [*Jeroboam*], pr. n. of two kings of the ten tribes, the former of whom, the son of Nebat, was the founder of the kingdom of Ephraim and of Moscholatry; he reigned 975—54, B. C., 1 Ki. 12—14; the other was the son of Jehoaz, 825—784. 2 Ki. 14:23—29.

יִרְדֵּה fut. יִרְדֵּה, in pause יִרְדֵּה, imp. יִרְדֵּה, once יִרְדֵּה (Jud. 5:13), inf. absol. יִרְדֵּה (Gen. 43:20), const. יִרְדֵּה, with suff. יִרְדֵּה, once יִרְדֵּה Gen. 46:3.

(1) TO GO DOWN, TO DESCEND. (["*Æth. 042*"]) In Arabic the word which literally corresponds to this is وَرَدَ, to go for drink, for water, so used because one goes down to the spring: the word in common use is نَزَلَ. One is said to descend, not only in going down from a mountain (Ex. 34:29), but generally whoever goes from a loftier place or region to one less elevated, specially those who go to a *spring* or *river*, Genesis 24:16, 45; Exod. 2:5; Josh. 17:9; 1 Ki. 18:44; to the *sea*, Isa. 42:10; Ps. 107:23 (as the land is elevated above the surface of the water), those who disembark from a ship, Eze. 27:29; those who go out from a city, (cities, for the sake of strength, being mostly built on mountains), Ruth 3:3, 6; 1 Sa. 9:27; 2-Ki. 6:18; those who go from a mountainous and lofty country to one more flat, as from Jerusalem [the land of Canaan rather] into Egypt, Gen. 12:10; 26:2, seq.; 46:3; into Philistia and the sea coast (פְּלִשְׁתִּים) Gen. 38: ; 1 Sa. 13:20; 23:6, 8,

11; into Samaria 1 Kings 22:2; 2 Ki. 8:29; 10:13; those who go into southern countries (as the ancients supposed the northern regions of the earth to be the more lofty, see Intpp. ad Virg. Georg. i. 240—43. Herod. i. 95. 1 Macc. 3:37; 2 Macc. 9:23), 1 Sam. 25:1; 26:2. Compare Chr. B. Michaëlis Diss. de Notione Superi et Inferi, reprinted in Commentt. Theol. a Velthusenio aliisque editis, v. p. 397, seq.

The place whither one goes down has prefixed to it the particle אֵל 2 Sa. 11:9, 10; אֵל Cant. 6:2; or is put in the accusative (הָ) paragogic either added or omitted). Ps. 55:16, יִרְדּוּ שְׂאוֹל חַיִּים, "let them go down alive into Hades." Job 7:9; 17:16; 33:24. Part. יֹרְדִיבֹר those who go down to the grave. Prov. 1:12.

It is often used also of inanimate things, as of a river flowing downwards, Deut. 9:21; of showers, Ps. 72:6; of a way and of boundaries which are in a direction downwards, or to the south, Nu. 34:11, 12; Josh. 18:13, seq.; of the day closing in, Jud. 19:11.

Like other verbs of flowing (see Hebr. Gramm. § 135, 1, note 2, ed. 10.), poet. it takes an accus. of the thing which is sent down in great abundance; and thus has the transitive signification of sending down, to let fall down. Lam. 3:48, יִלְגֵּי מֵיִם תִּרְדֵּה, "my eye pours down rivers of waters." Lam. 1:16; Jer. 9:17; 13:17; 14:17; Psalm 119:136. The same phrase is commonly used in Arabic لَيْسَ

وَدَّتْ الْبَا, my eye pours out weeping (in great abundance), see Schult. Orig. Hebr. p. 99. There is a different turn of expression, Isa. 15:3, יִרְדֵּה בִּכְנִי, " (weeping) to flow down with weeping."

(2) to be cast down, to fall (as if to go down against one's will, compare יִפֹּל, יָצָא), used of men or beasts slain (fallen), Isa. 34:7; of those who from prosperity and affluence are cast down into poverty, Deu. 28:43; also of inanimate things, as of a wall, Deu. 28:52; of a wood cut down, Isa. 32:19; Zec. 11:2; of a city destroyed, Deu. 20:20.

HIPHIL הִירִיד to make some person or thing come down, in whatever way, Genesis 42:38; 44:29, 31; hence—

(1) when relating to persons, to bring down (bîn abführen, —bringen), Gen. 44:21; Jud. 7:4; to let down, as by a rope, Josh. 2:15, 18; to send down (to Hades), 1 Sa. 2:6; Eze. 26:20: and when done violently, to cast down, e. g. of God casting down a people, Ps. 56:8; to pull down (kings from their thrones), Isa. 10:13, compare Obad. 3, 4; to subdue (nations), 2 Sa. 22:48.

(2) when relating to things, to carry down, Gen.

37:26; 43:11, 22; to send down (herunter nehmen), Gen. 24:18, 46; Nu. 4:5; to cause to flow down, 1 Sa. 21:14; Joel 2:23; and, when connected with force, to cast down, Hos. 7:12; Prov. 21:22.

HOPHAL הִפִּיד pass. of Hiph. Gen. 39:1; Isa. 4:11, seq.

Derivatives, the following nouns and מוֹרֵד.

יָרַד ("descent"), [*Jared*], pr. n. m.—(1) Gen. 5:15. Gr. *Iapēd*, Luke 3:37.—(2) 1 Ch. 4:18.

יָרֵד in prose always with the art. הַיָּרֵד (as an appellative, river, so called from descending, flowing down; like the Germ. *fließen*, *fließen*, from the verb *fließen*, compare יָם a lake, sea), *Jordan*, Gr. ὁ Ἰορδάνης, the largest river of Palestine, rising at the foot of Antilibanus, and flowing into the Dead Sea, where it is lost, Gen. 13:10, 11; 32:11; 50:10.

Arab. الرَّدْن *el-Urdun*, and also now it is called العِشْرَة *esh-Sherāh*, i. e. the ford (as having been of old crossed by the Israelites), [or rather, the watering place]. אֶרֶץ יַרְדֵּן the country near Jordan, Ps. 42:7.—Job 40:23, Jordan is put for any large river [?] (like Cicero, a Cicero, for a great orator); and this marks a writer as belonging to Palestine: [not necessarily, any more than such a use of the name Cicero would mark a writer to be a Roman].

יָרַד inf. יָרַד, יָרַד, and יָרַד 2 Chron. 26:15, imp. יָרַד, fut. יָרַד [1 pers. pl. with suff. יָרַד].

(1) to cast, Ex. 15:4; e. g. a lot, Josh. 18:6; an arrow, 1 Sa. 20:36, 37; Ps. 11:2; 64:5; Num. 21:30. Part. יָרֵד an archer, 1 Ch. 10:3.

(2) to lay foundations (compare Gr. βάλλεσθαι *ballēsthai*, for to lay the foundations of a city; Syr. *ܝܪܕ* to cast, to place a foundation), to found. Job 38:6, "who laid (or founded, or placed) its corner stone." Gen. 31:51, "behold the pillar יָרֵד which I have founded," i. e. placed, or raised.

(3) to sprinkle, to water (pr. to throw water, to scatter drops, compare *פָּרַס*), Hos. 6:3. Hence part. יָרֵד the former rain, see above, page CCCXLIII, B.

NIPHAL, pass. of No. 1, to be shot through with darts or arrows. Fut. יָרַד Ex. 19:13.

HIPHIL הִפִּיד, fut. יָרַד, with Vav convers. יָוִד.

(1) i. q. Kal, to cast, Job 30:19; specially arrows, 1 Sa. 20:20, 36. Fut. apoc. יָוִד 2 Ki. 13:17. Part. מוֹרֵד an archer, 1 Sam. 31:3. Written by an Aramæism in the manner of verbs *לָא*, 2 Sam. 11:24, "and the archers shot," comp. 2 Ch. 26:15.

(2) to sprinkle, to water. Part. מוֹרֵד i. q. יָרֵד "the former rain," Joel 2:23; Ps. 84:7.

(3) to send out the hand (like יָרַד), especially for pointing out. Hence to show, to indicate, Gen. 46:28. Prov. 6:13, מוֹרֵד בְּאֶצְבָּעָיו "showing (i. e. giving signals) with his fingers;" followed by two accusatives, of the person and of the thing, Ex. 15:25.

From pointing out or shewing it is—(4) to teach, to instruct (comp. Gr. *δεικνύω*, *ἀναπαίρω*), Ex. 35:34; Mic. 3:11; followed by an acc. of pers. to instruct any one, Job 6:24; 8:10; 12:7, 8; followed by an acc. of the thing, Isa. 9:14; Hab. 2:18. Hence followed by two accusatives, of the person and of the thing, Ps. 27:11; 86:11; 119:33; followed by 7 of the thing (properly to instruct in something), Job 27:11; Psa. 25:8, 12; 32:8; more rarely followed by 7 (prop. to teach or conform to something) 2 Ch. 6:27; or 7 (to instruct concerning) Isa. 2:3; Mic. 4:2. Followed by a dative of pers. and acc. of the thing, Deu. 33:10; Hos. 10:12.

Derived nouns, יָרֵד, מוֹרֵד, תּוֹרֵד [also יָרֵד, יָרֵד, יָרֵד].

יָרַד *ἄραξ λεγόμεν*, in my judgment, kindred to the roots יָרַע, יָרַע, pr. TO TREMBLE; hence to be frightened, like the Arabic *جَزَع*. Hence תּוֹרֵד (2 Codd.

תּוֹרֵד), Isa. 44:8, i. q. תּוֹרֵד. LXX. *μη̇ πλανᾷσθε*. All the other versions express the signification of fearing, as though it were the same as תּוֹרֵד.

יָרֵד ("people," or "habitation of God," see יָרֵד ["founded by God"]), [*Jeruel*], pr. n. ["of a town and"] desert, 2 Ch. 20:16.

יָרֵד (i. q. יָרַח "moon"), [*Jaroah*], pr. name, m 1 Ch. 5:14.

יָרֵד m. that which is green, Job 39:8. Root יָרַד.

יָרֵד & יָרֵד ("possessed, sc. by a husband"), [*Jerusha*], pr. n. of the mother of king Jotham, 2 Ki. 15:33; 2 Ch. 27:1.

יָרֵד (as found sometimes, though rarely, in the books of Chronicles, 1 Ch. 3:5; also on some of the coins of the Maccabees, although others of them have the name spelled defectively, see Eckhel, Doctr. Numm. Vett. iii. page 466, seq.), commonly יָרֵד, anciently (Gen. 14:18) and poet. (Ps. 76:3) יָרֵד pr. n. *Jerusalem* (Gr. *Ἱερουσαλήμ* and *Ἱεροσόλυμα*), a royal city of the Canaanites (Josh. 10:1, 5; 15:8) and from the time of David and onward the same.

tropolis of the Hebrews, and the royal city of the house of David; situated on the borders of the tribes of Judah and Benjamin.

Interpreters differ as to the etymology and orthography. As to the first of its compounded parts, Reland (Palæstina, p. 832, seq.), and lately, Ewald (Heb. Gramm. p. 332), consider that ירושלם stands for ירושלים the possession of peace, one ש being excluded; but this does not agree well with analogy: for, in Hebrew, the former of doubled letters is not in such a case usually excluded, but is commonly compensated with Dagesh forte; as in ירבעם for ירבעל; besides the form ירוש with the meaning of possession (= ירושה) neither occurs separately nor yet in composition. I prefer regarding ירו as a segolate noun (of the form רעו, מחו, i. q. Arabic ري men, and ירושלם men or people of peace; or perhaps, house or habitation of peace; just as, on the contrary, בית and أهل are transferred from the house to the inhabitants. The same word is found in the pr. n. of a desert, ירוחל, which may be more suitably rendered house of God than people of God; and the same interpretation of this name is found in Saadiah, who translates مدينة دار السلام house of peace, city of peace: [In Thes. Gesenius takes the former part of this name ירו from the root ירה, signifying foundation, and thus ירושלם the foundation of peace]. As to the latter of the compound parts of this name, some suppose שלם and שלם to be the dual of שקט quiet, and they think that a city in two parts was designated by this name, referring to 2 Sam. 5:9 (Ewald, loc. cit.): but no mention is made in the cited passage of a double city; and it may be pretty certainly concluded that ש in this word is originally radical, not servile; as shewn by the forms שלם, Arab. شلم, Chald. ירושלם, Gr. Σόλυμα, Ἱεροσόλυμα. It appears to me that whenever it is written defectively ירושלם, it should be pronounced ירושלם the dwelling of peace: and at length the later writers regarded ש as an ancient form of the Dual, and on this account every where have read ירושלם, even in those places where it is written defectively in the text; [It is written with the Yod in very few places]. In like manner, Samaria was called in Hebrew and anciently שחרון, Ch. שחרן, and hence as if it were a dual, שחרון; compare Lehrs. page 538.

ירושלם & ירושלם, Chald. id. Dan. 5:2; 6:11; Est. 4:8.

["ירח" an unused root, probably (as noticed by Maurer), i. q. פת to be yellow; ח and פ being interchanged." Hence]—

ירח, m. THE MOON; a word prob. pr.imitive [but see above], Gen. 37:9; Deu. 4:19; Josh. 10:12, 13; Ps. 72:5, לפני ירח "before the moon," i. e. as long as the moon shall shine.

ירח m. (comp. Lehrs. p. 512, note 11); pl. ירחים const. ירחי.

(1) a month, which amongst the Hebrews was lunar, (compare Germ. Mond and Monat, Gr. μήνη and μήν, a month), i. q. חרש, but a rarer word, and one used by the older writers (Ex. 2:2), and by poets (Deut. 33:14; Job 3:6; 7:3; 29:2; 39:2; Zech. 11:8); see however 1 Ki. 6:37, 38; 8:2.

(2) [Jerah], a people and region of Arabia, of the race of the Joktanites, Gen. 10:26; Bochart (Phaleg. ii. 19) remarks, not unsuitably, that this name is Hebrew, but a translation from an Arabic name of the same signification. On this assumed ground he understands this people to be the Alilae, living near the Red Sea in a district where gold is found (Agatharchides c. 49, Strabo xvi. p. 277); their true name he conjectures to have been بنى هلال children of the moon, so called from the worship of the moon, or Alilat (Herodot. iii. 8). As to a tribe bearing this name, near Mecca, see Niebuhr in Descr. of Arabia, p. 270. A more probable opinion, however, is that of J. D. Michaëlis in Spicileg. ii. p. 60, understanding this to be the coast of the moon (غيب القمر) and the mountain of the moon (جبل القمر), near Hadramaut; for ירח Gen. loc. cit. is joined with the country of Hadramaut.

ירח Chald. the moon [a month, so expressly corrected in Thes.], Ezr. 6:15.

ירח Num. 22:1; also ירחו Josh. 2:1, 2, 3, and יריחו 1 Ki. 16:34; Jericho, a well known city of Palestine, situated in the neighbourhood of the Jordan and the Dead Sea, in the territory of Benjamin, in a very fertile district; LXX. Ἱεριχώ, Strabo Ἱερικους, xvi. 2, § 41, Arabic ريبا Riba, see Relandi Palæstina, p. 383, and 829, seq. (If the primary form be ירחו, it may be rendered city of the moon, from ירח and י, as in the words ערבו, שכלם, שכלו, if ירחו, it signifies a fragrant place, from the root רחם.)

ירחם ("who is loved" ["who will find mercy"]), [Jeroham], pr. n. m.—(1) 1 Sa. 1:1.—(2) 1 Chron

11:12.—(3) 1 Ch. 27:22.—(4) 2 Ch. 23:1.—(5) Neh. 11:12 all.

יֶרַחְמֵאל ("whom God loves"), [*Jerahmeel*], pr. n. m.—(1) 1 Ch. 2:9, 25, 26, 42.—(2) 1 Chron. 2:29.—(3) Jer. 36:26; From No. 1, there is patron. in יֶרַחְמֵאלִים [*Jerahmeelites*], 1 Sa. 27:10.

יֶרַחְא [*Jarha*], pr. n. of an Egyptian slave, 1 Ch. 2:34, 35. ["As to the etymology I can say nothing."]

יָרַט fut. יִרְט.—(1) TO THROW any one HEADLONG, TO PRECIPITATE, TO CAST DOWN (Arabic **يَرِطُ**, II. id. **يَرِطُ** a precipice, destruction). Job 16:11, **עָלִי יָרַטְתָּ** "he has cast me into the hands of the wicked." Well rendered by the Vulg. *manibus iniquorum me tradidit*, LXX. **يَرِطُ** (to be marked with the line Metheg) for **يָרַטְתָּ**. [Taken as Piel in Thes.]

(2) Intrans. *to be destructive, perverse*, Num. 22:32. In the Samaritan Pentateuch there is given an interpretation **הִרְעָה** (הִרְעָה).

[PIEL, Job 16:11; see above.]

Derivative **מִרְטָה** [in Thes. referred to **מִרְטָה**].

יֶרִיָּאֵל ("people of God"=**יֶרִיָּאֵל** ["founded, i. e. constituted by God"]), [*Jeriel*], pr. n. m. 1 Chron. 7:3.

יָרִיב—(1) m. *an adversary*, from the root **יָרִיב**, Pa. 35:1; Jer. 18:19; Isa. 49:25.

(2) [*Jarib*], pr. n. m.—(a) see **יָרִיב** No. 1.—(b) Ezr. 8:16.

יֶרִיבַי (from **יָרִיב** with the adj. termination יֶי), [*Jeribai*], pr. n. m. 1 Ch. 11:46.

יֶרִיָּהוּ & יֶרִיָּהוֹ "people of Jehovah;" see **יֶרִיָּאֵל**, ["either 'founded by God,' (or else,) i. q. **יֶרִיָּהוּ** 'whom Jehovah regards'"], [*Jerijah*], pr. n. m. 1 Ch. 23:19; 24:23; 26:31.

יֶרִיחוֹ; see **יֶרִיחוֹ**.

יֶרִימוֹת [*Jerimoth*]; see **יֶרִימוֹת**.

יֶרִימוֹת ("heights"), [*Jeremoth*], pr. n. m. 1 Ch. 7:8.

יֶרִיעָה f. *a veil, curtain*, so called from tremulous motion (see the root **יָרַע** No. 1); specially of a tent, Isa. 54:2; Jer. 4:20; 49:29; of the holy tabernacle, Ex. 26:1, seq.; 36:8, seq.; of the palace of Solomon, Cant. 1:5. (Syr. **يَرِيحُ** the curtain of a tent, and the tent itself).

יֶרִיעוֹת ("curtains"), [*Jerioth*] pr. n. f. 1 Ch. 2:18.

יָרַךְ an unused root, perhaps of the same or similar meaning as the cognate root **רָכַךְ** *to be soft, tender*. Hence—

יָרֶךְ const. **יָרֶךְ**, with suff. **יָרֶכִי** f. (Nu. 5:21); dual **יָרְכִים**.

(1) *the thigh*, perhaps so called from softness (see the root), Gr. *μυρός*. (Arab. **يَرْك**, *thigh, haunch, buttocks*.) Wherein it differs from **מִתְנַיִם** *the loins*, *os pubis*, is seen both from the words, Ex. 28:42, "make for them linen breeches to cover their nakedness from the loins even to the thighs," and also from the general use of the word. For thus **מִתְנַיִם** signifies the lower part of the back, **יָרֶךְ** dual **יָרְכִים** the double thick and fleshy member extending from the bottom of the spine to the legs (**שְׁלֵשִׁים**) i. e. the two thighs with the buttocks. **כֶּרֶךְ** the socket of the thigh, where the thigh is joined to the pelvis, Gen. 32:26, 33. On the thigh (**יָרֶךְ**) soldiers wore their swords, Exod. 32:27; Jud. 3:16, 21; Ps. 45:4; men smote their thigh in mourning and indignation, Jer. 31:19; Eze. 21:17 (compare Iliad xii. 163; xv. 397; Od. xiii. 198; Cic. cl. Orat. 80; Quinctil. xi. 3), those who swore put the hand under the thigh; Gen. 24:2, 9; 47:29; to have come forth from the thigh of any one, is to be descended from him, Gen. 46:26; Ex. 1:5; Jud. 8:30 (comp. Kor. Sur. iv. 27; vi. 98). The buttocks are to be understood, Num. 5:21, 27; in animals, the thigh, the haunch (*Reule Schinten*), Eze. 24:4.

(2) Figuratively applied to inanimate things (in which sense however the feminine form **יֶרֶכָה** is more used; [query, the existence of such a form, see Thes.]), it is—(a) *that part of the holy candlestick in which the shaft (קֶנֶה) divided into three branches*, Ex. 25:31; 37:17.—(b) *the side of a tent*, Ex. 40:22, 24; of the altar, Lev. 1:11; 2 Ki. 16:14.

Dual **יָרְכִים** *both thighs*, Ex. 28:42 (see above), Cant. 7:2.

יֶרֶכָה [*Jerikha* Thes.] f. i. q. **יָרֶךְ** No. 2, *the hinder part, or side* (of a country), Gen. 49:13. Compare **שָׂקֵם**.

Dual **יָרְכָהִים** constr. **יָרְכָהִי**, properly *both sides, the haunches, the buttocks*, but always used of inanimate things—

(1) *the hinder part, the back, the rear*, Exod. 26:23; of the temple, 1 Ki. 6:16; Eze. 46:19.

(2) *in the interior area, the parts farthest in, the extremities, inmost recesses*, as of a house,

Ps. 128:3, of a *snip*, Jon. 1:5; of a cave, 1 Sam. 24:4; of a sepulchre, Isa. 14:15; Eze. 32:3 Hence יִרְכָּתִי the recesses of Lebanon, i. e. the extreme and inaccessible parts of that wood. Isa. 37:24; and Jud. 19:1, 18, הַרְאֲפִים יִרְכָּתִי "the inner recesses of the mountains of Ephraim." Hence—

(3) *the most remote regions*. [Is not this meaning wholly needless?] יִרְכָּתִי הַצִּמּוֹן the extreme regions of the north, Isa. 14:13. [But see Ps. 48:3, where the same phrase is applied to Jerusalem, and belongs to the description of its site; although Gesenius contradicts this in Thes., applying it to some other place.] יִרְכָּתִי הָאֵרֶץ the extreme regions of the earth, Jer. 6:22; 25:32 (comp. הָאֵרֶץ הַזֹּאת).

יִרְכָּה f. Chald. *the thigh, the haunch*, Dan. 2:32.

יִרָם, an unused root, probably i. q. יָרַם and אָרַם *to be high, lofty*. Hence—

יִרְמוֹת ("high"), [*Jarmuth*], pr. n. of a town in the plain country of the tribe of Judah; formerly a royal city of the Canaanites, Josh. 10:3; 12:11; 15:35; Neh. 11:29. [Prob. now Yarmūk, יַרְמוּק Rob. ii. 344.]

יִרְמוֹת ("high places"), [*Jeremoth*], pr. n. m. —(1) 1 Chron. 8:14. —(2) Ezra 10:26. —(3) Ezra 10:27. —(4) 1 Ch. 23:23; for which there is יִרְמִיָּוֶת 24:30. —(5) 25:22; for יִרְמִיָּוֶת verse 4. —(6) Ezra 10:29 כְּחִיב קִרְיָהּ.

יִרְמִי ("dwelling in high places"), pr. n. m., Ezr. 10:33.

יִרְמִיָּהוּ & יִרְמִיָּהוּ (יְהוֹ) יִרְמִיָּהוּ probably "whom Jehovah has appointed," from רָמָה in the Chald. usage), *Jeremiah*. LXX. Ἱερεμίας, pr. n. —(1) of a very celebrated prophet, son of Hilkiah the priest, Jer. 1:1; 27:1; Dan. 9:2, etc. —(2) 1 Chr. 12:13. —(3) 2 Ki. 23:31; comp. Jer. 35:3. —(4) 1 Ch. 5:24. —(5) 12:4. —(6) 12:10. —(7) Neh. 10:3; 12:1.

יִרַע —(1) properly *TO TREMBLE*. (This signification lies in the primary syllable רַע, compare the roots רָעַד, רָעַל, רָעַם, רָעַשׁ, and the remarks made under the root רָעַד). Once, thus, in the verb, Isaiah 15:4, וְנִפְשׁוֹ יִרַעָה "his soul trembles for him (Moab)," for fear, terror. (The same signification of fearing, being terrified, belongs to the Arabic يَرْعَى. In the same sense in Hebrew יָרַע is commonly used, which is formed from this root, the letter y being somewhat softened. Compare also יָרַע).

(2) i. q. רָעַע *to be evil* (prop. *to rage, to make a noise, to be tumultuous*, see the root רָעַע). It occurs

only in fut. יִרַע (the other forms, as pret. רָע, Hiphil וְרָע are from רָעַע, from which also the fut. itself of יִרַע may be taken, as יָרַע from קָרַע, יָרַע from קָלַל; but comp. pret. טוֹב fut. יִטָּב). [The fut. is taken from רָעַע expressly in Thes.] These phrases are especially to be observed — (a) יִרַע לִי it will be ill for me, will go ill, Psa. 106:32. — (b) וְיִרַע בְּעֵינַי and it displeased me, Gen. 21:11; 38:10; 48:17; 1 Sa. 8:6; also followed by לְ Neh. 13:8; and with the addition of רָעָה, to increase the force of the sentence, Neh. 2:10; Jon. 4:1. Impers. used 1 Ch. 21:7, וְיִרַע בְּעֵינַי הָיָה "and God was displeased because of this thing." Farther, *to be evil* is also i. q. *to be injurious*, 2 Sa. 20:6, followed by לְ; used of the eye, i. q. *to be envious, malignant*, Deu. 28:54; of the face, i. q. *to be sad, morose*, Neh. 2:3; of the heart, id. 1 Sa. 1:8; Deut. 15:10, לֹא יִרַע לְקַבֵּד "let it not go ill with thee (be grievous to thee) to give to him."

יִרְפָּא ("which Jehovah heals"), [*Irpeel*], pr. n. of a town of the Benjamites, Josh. 18:27.

I. יִרַק —(1) *TO SPIT*, i. q. רָקַק. (Ch. רִקַּק, Æth. ሰፈፈ: id.). Pret. Num. 12:14; Deut. 25:9. Inf. absol. Nu. loc. cit. The fut. is taken from רָקַק.

II. יִרַק, an unused root; *to be green*, as an herb, a plant. Arab. رَقِيَ, to come into leaf, as a tree. IV. *to shoot forth*; both ideas arising from that of verdure. Hence the following words [also יִרָק].

יִרַק, masc. adj. *green*, neutr. *that which is green, verdure*, 2 Ki. 19:26; Isaiah 37:27. Specially *an herb*. הַיִּרְקָה הַזֶּה a garden of herbs, Deu. 11:10; 1 Ki. 21:2. אֶרְצַת יִרְקָה a portion of vegetables, Pro. 15:17. (Syr. رَقِي, رَقِي herb.)

יִרְקָה m. *greenness*. כָּל־יִרְקָה אֶחָד all greenness of herb, Gen. 1:30; 9:3. יִרְקָה רִשָּׁא greenness of grass, i. e. green grass, Psa. 37:2. Elsewhere concr. *anything green* (das Grüne), of the fields and trees, Ex. 10:15; Nu. 22:4; Isa. 15:6.

יִרְקוֹן m. χλωρότης, ὠχροτης—

(1) of persons, *palleness of face*; that lurid greenish colour in the countenance of men when smitten with great terror, Jer. 30:6.

(2) of grain, *yellowness, paleness, mildew*, Deu. 28:22; 1 Ki. 8:37; Am. 4:9. (Arab. يَرْتَان id.)

יִרְקָעַם ("paleness of the people?"), [*Jorkeam*], pr. n. of a town of Judah, 1 Ch. 2:44.]

ירקק plur. fem. **ירקקו** — (1) adj. *greenish, yellowish*, *χλωπιζων*, used of the colour of leprosy seen in garments, Lev. 13:49; 14:37.

(2) subst. *yellowness, paleness, tawinness* (of gold), Ps. 68:14. (Æth. **ፀርቅ**: denotes gold itself. Arab. **درق**, money, coins.)

ירש (Jer. 49:1) & **ירש** fut. **ירש** imp. **רש** Deu. 1:21; **רש** ib., 2:24, 31; and fully **ירש** with **ה** parag. **ירשה**, 33:23; inf. **רשת** suff. **רשתו**.

(1) TO TAKE, TO TAKE POSSESSION OF, TO OCCUPY, especially by force, 1 Ki. 21:16. (This, and not to inherit, is shewn to be the primary signification, by the derivatives **רשת** a net, so called from taking or catching; and **תירוש** must, new wine, from its affecting (taking possession of) the head. This root is kindred to other verbs of seizing, ending in **רס**, **רץ**, such as **הרס** which see. In Arabic and Syriac there is a secondary sense of inheriting in the verbs **رَسَّ**, **رَسَّ**; and perhaps the Lat. *heres, heredis*, is of the same stock, unless, indeed, it be from *αἰρέω*, capio). Constr. — (a) followed by an acc. of thing, and used most commonly of the occupation of the Holy Land, Lev. 20:24; Deut. 1:8; 3:18, 20; Ps. 44:4; 83:13. — (b) followed by an acc. to take possession of any one, i. e. to take possession of his goods; to expel, to drive him out from the possession, to succeed in his place. Deu. 2:12; **וַיִּשְׁמְדוּם מִפְּנֵיהֶם**, **וַיִּבְנֵי עָלָיו יְרֵשׁוֹם** and thou shalt occupy their possession." Jud. 11:23; "Jehovah drove out the Amorites before his people, **וַיִּתְּנֵם** and wilt thou occupy their land?"

(2) to possess, Lev. 25:46; Deu. 19:14; 21:1; and frequently. The phrase is of very frequent occurrence, **וַיִּרְשׁ אֶת** to possess the (holy) land, spoken of a quiet occupancy in that land, which had been promised of old to the Israelites, and was regarded as the highest happiness of life, Ps. 25:13; 37:9, 11, 22, 29 (Matt. 5:5).

(3) Specially to receive an inheritance, with an acc. of the thing, Num. 27:11; 36:8; also with acc. of pers. (comp. No. 2), to inherit any one's goods, Gen. 15:2, 4. Absol. Gen. 21:10, "the son of the

bond-woman shall not inherit with my son; even with Isaac." Part. **יורש** an heir, Jer. 49:1.

NIPHAL, to be dispossessed of one's possessions (pass. of Kal No. 1, δ); reduced to poverty, Gen. 45:11; Pro. 20:13. In this signification it is kindred to **רש** to be poor.

PIEL **ירש** i. q. Kal No. 1, with an acc. of the thing. Deu. 28:42; with an acc. of the pers. i. q. to cast out of possession, to make poor. Jud. 14:15, where there is **יִרְשָׁנִי** which I prefer placing here rather than under Kal. Inf. Kal would be **יִרְשָׁנִי**.

HIPHIL **ירש** — (1) to give the possession of any thing to any one, followed by two acc. Jud. 11:24; 2 Chr. 20:11; Job 13:26, **וְתִתְּנֵנִי עֲוֹנוֹתַי**, "and makest me to possess the sins of my youth," i. e. now imputest them to me. Followed by **ל** of the pers. Ezr. 9:12.

(2) i. q. Kal No. 1, to occupy — (a) followed by an acc. of the thing, e. g. land, Nu. 14:24; a city, Josh. 8:7; 17:12; mountain-land, Jud. 1:19. — (b) followed by an acc. of pers. to possess the property of any one, i. e. "to expel him from possession." Ex. 34:24; Nu. 32:21; 33:52; Deu. 4:38. Figuratively applied also to inanimate things, Job 30:15, "God shall drive them out from his belly" (the riches swallowed up). Hence to dispossess of goods, to reduce to poverty; 1 Sa. 2:7. Comp. Niph.

(3) to blot out, to destroy, Nu. 14:12.

Derivatives, **ירשה**, **ירשה**, **רשת**, **מורשה**, **תירוש**, and pr. n. **ירשאה** or **ירשה** [מורשת].

ירשה f. Nu. 24:18, and —

ירשה f. a possession, Deut. 2:5, 9, 19; Joshua 12:6, 7.

["(2) inheritance, Jer. 32:8."]

ירשה see **ירשה**.

יְשִׁמְאֵל ("whom God makes," i. e. creates), [Jesimiel], pr. n. m. 1 Ch. 4:36.

ישם — (1) i. q. **שם** TO SET, OR PLACE. Hence **ישמה** Jud. 12:3 כחב.

(2) intrans. to be set, placed (compare **יצר** and **צד**). Fut. **ישם** Genesis 50:26, and 24:33 כחב, where the **קרי** is **ישם**, Hoph. from **שם**.

ישראל ("contender," "soldier of God," from **יָרָה** to fight, and **אֵל**, Gen. 32:29; 35:10; comp. Ho. 12:4), Israel, pr. n. given by God to Jacob the patriarch (Gen. locc. cit.), but used more frequently of his descendants, i. e. of the Israelitish nation (comp. **יִשְׂרָאֵל**). — **יִשְׂרָאֵל** or **יִשְׂרָאֵל** signifies —

(1) all the descendants of Israel, or Israelites

Gen. 34:7; 49:7. **יִשְׂרָאֵל** 1 Sa. 13:19; 2 Kings 6:23; Eze. 27:17; and **יִשְׂרָאֵל** f. Isa. 19:24, the land of Israel, i. e. Palestine. Emphatically **יִשְׂרָאֵל** is sometimes used of those really worthy of the name of Israelites (*ἀληθῶς Ἰσραηλίται*, John 1:48), as being righteous, Isa. 49:3; Ps. 73:1; according to Romans 9:6, *οὐ γὰρ πάντες οἱ ἐκ Ἰσραὴλ, οὗτοι Ἰσραὴλ*; also lovingly, as elsewhere **יִשְׂרָאֵל** (which see). Hos. 8:2, **יִשְׂרָאֵל** **יָדַעְנוּ** "we know thee, we (are thy) Israel," compare Ps. 24:6.

(2) From the time of the dissensions, after the death of Saul, between the ten tribes and Judah, the ten tribes, following Ephraim as their leader, took to themselves this honourable name of the whole nation (2 Sa. 2:9, 10, 17, 28; 3:10, 17; 19:40—43; 1 Ki. 12:1); and this after the death of Solomon was applied to the kingdom founded by Jeroboam, so that from that time the kings of the ten tribes were called **יִשְׂרָאֵל**, while David's posterity, who ruled Judah and Benjamin, were called **יְהוּדָה**. Other names of the ten tribes were **אֶפְרַיִם** (which see), taken from the more powerful tribe, and **שִׁמְרֹן** (which see), from the capital city. The prophets of that period, principally of Judah, occasionally use both names, Judah and Israel, in poetical parallelism of the kingdom of Judah [?], see Isa. 1:3; 4:2; 5:7; 10:20; Mic. 1:14.

(3) After the Babylonish exile, the whole people, although chiefly consisting of the remains of Judah and Benjamin, again took the name most delighted in by the nation when flourishing, (1 Macc. 3:35; 4:11, 30, 31; and on the coins of the Maccabees, which are inscribed **יִשְׂרָאֵל**): whence it is, that in the Chronicles **יִשְׂרָאֵל** is even used of the kingdom of Judah, 2 Chron. 12:1; 15:17; 19:8; 21:2, 4; 23:2; 24:5.

The Gentile noun is **יִשְׂרָאֵלִי** 2 Sam. 17:25; fem. **יִשְׂרָאֵלִיתָא** Lev. 24:10. *Israelite*.

[**יִשְׂרָאֵלִי**, pr. n. m. 1 Ch. 25:14, see **יִשְׂרָאֵל**.]

יִשְׂשַׁכָּר [*Issachar*], pr. name of the fifth son of Jacob by Leah, Genesis 30:18; whose descendants (**בְּנֵי יִשְׂשַׁכָּר**) dwelt in the region near the sea of Galilee, Josh. 19:17—23. — This name, as it now stands in the editions (like **יִשְׂרָאֵל**, etc., see Simonis, *Analys. Lect. Masoreth.* in Pref.), takes the vowels belonging to a continual **יִשְׂכָּר**, **יִשְׂכָּר** (bought with wages or price, see Gen. 30:16). The more full reading in **כְּחַי** may be read in two ways, either **יִשְׂכָּר** **הוּא** *he is wages*, or **יִשְׂכָּר** (**יִשְׂכָּר** **הוּא**) *he brings wages*, *et bringt den Lohn*.

יִשְׂ followed by a Makkaph, **יִשְׂ**, — (1) prop. subst.

esse, being, existence (see **יִשְׂ**); whence *that which is present, ready; obvia*, wealth (compare **יִשְׂדִּיר**). So prob. Prov. 8:21, **לְהַנְחִיל אֹהֲבֵי יִשְׂ** "to cause those who love me to inherit substance."

(2) By far the most common use of the word is its being put for *the verb substantive*, without distinction of number or tense (Aram. **יִשְׂ**, **יִשְׂ**, which see, id.; Arab. **يَسْ**). Opposed to **יִשְׂ**, **יִשְׂ**, there is not). Specially, therefore, with a sing. *is, was, will be, may be*. Gen. 28:16, **יִשְׂ הָיָה בְּמִקְוֵה הָהָא** "Jehovah is in this place." 2 Ki. 10:15, **יִשְׂ יִשְׂ** "truly it is so." Nu. 22:29; Jer. 31:6. With plur. *are, were, will be*, 2 Ki. 2:16; Ezr. 10:44; 2 Chron. 16:9. **יִשְׂ** **יִשְׂ** *there are those who, there will be those who*

(Syr. **يَسْ**, Neh. 5:2, 3, 4. **יִשְׂ** **יִשְׂ** *there is to me, I have*, Genesis 43:7; 44:20; hence **יִשְׂ** **יִשְׂ** *whatsoever he had*, Gen. 39:5.

(3) especially, *to be present, ready, to exist*, Ru. 3:12; Jer. 5:1. Ecc. 1:10, **יִשְׂ דְּבַר שֵׁי אִמָּר** "there is anything of which it may be said." Ecc. 2:21; 7:15; 8:14. Pro. 13:7, **יִשְׂ כְּהַעֲשֵׂי** "there are those (who) feign themselves rich." Pro. 11:24; 18:24. Comp. Num. 9:20, **יִשְׂ יִשְׂ** "there was, when there was," etc., i. e. there was sometimes, like Ch. **יִשְׂ**.

If the subject be contained in a personal pronoun, this is expressed by a suffix, as **יִשְׂ** *thou art*, Jud. 6:36; **יִשְׂ** *ye are*, Gen. 24:49; **יִשְׂ** *he is*, Deut. 29:14. The verb substantive, when thus expressed, stands often in conjunction with a participle for the finite verb, Jud. 6:36, **יִשְׂ** **יִשְׂ** "if thou savest." Gen. 24:42, 49.

יִשְׂ fut. **יִשְׂ**, inf. abs. **יִשְׂ** (1 Sa. 20:5), constr. **יִשְׂ**, with suff. **יִשְׂ**, imp. **יִשְׂ**.

(1) TO SIT, TO SIT DOWN; absol. Gen. 27:19; followed by **יִשְׂ** of place, Ps. 9:5; Pro. 9:14; Job 2:13; and with a dative pleon. Gen. 21:16, **יִשְׂ** **יִשְׂ** "and she sat down." Also, *to be seated, to be sitting*, followed by **יִשְׂ** (Gen. 19:1; 2 Sa. 7:1; 1 Ki. 2:19), and poet. also with an acc. of the place on which any one sits. Ps. 80:2, **יִשְׂ הַכְּרֻבִּים** "he who sits upon the cherubim," i. q. sits on a throne upborne by cherubim. Ps. 99:1; Isa. 37:16. Psa. 122:5, **יִשְׂ** **יִשְׂ** "for there they (judges) sit on for judging;" commonly, but incorrectly, taken as, *there sit*, i. e. are placed, *thrones*; (Aram. **יִשְׂ**, id. Arab. verb **يَسْ**, has the signification of *sitting* only in the dialect of the Himyarites; see the amusing story in Pococke, in Spec. Hist. Arab. page 15, edit

White; but this sense is found in the substantives **יָשָׁב**, a sitting down, habitations, places, **יָשָׁב**, a throne, a bed. In the vulgar Arabic the verb is commonly used in the sense of lying in wait, springing on the prey, and leaping in general).

Specially, to sit is used of—(a) judges, where they sit to give judgment, Ps. 9:5; kings sitting on their thrones, Psal. 9:8; 55:20. Hence, Isa. 10:13, **יֹשְׁבֵי** "those who sit on (thrones)," i. e. kings.—(b) of those who *lie in wait* for others, Psal. 10:8; 17:12; Job 38:40. Followed by **יָשָׁב** Jer. 3:2. Comp. Gr. **λόχος**, ambush; **λογέω**, **λογίζω**, to lie in ambush, from **λέγω**, to sit down; **σιθ** legen, and Arabic **وَسَّ**, (see above).—(c) of an army, which sits down in a place, and holds possession of it (*einen Ort besetzt haben*), 1 Sa. 13:16.—(d) of mourners, Isa. 47:5; Job 2:13.—(e) of those who sit down idly, do nothing, are slothful, Isa. 30:7; Jer. 8:14.—(f) *To sit with any one*, followed by **עִם** is to associate with him, Ps. 26:4, 5; compare Psal. 1:1, and **עִם**, **הִלָּךְ עִם**.—As to the phrase, "to sit at the king's right hand," see above, page CCCL, B [and see the note added there].

(2) *to remain, abide*, Gen. 24:55; 29:19. Followed by an accus. of place, Gen. 25:27, **יֹשֵׁב אֶת־הַטֵּנִים**, "remaining in the tents," i. e. staying at home. With a dative pleonast. Gen. 22:5, **יָשָׁב לְכֶם פֶּה**, "remain here." Followed by a dat. of pers. *to remain for some one*, i. q. to expect him, Ex. 24:14. Also used of inanimate things, Gen. 49:24, **וַיִּשְׁבּוּ בְּאַיְתוֹ**, **קִשְׁתּוֹ** "but his bow remained strong."

(3) *to dwell, to dwell in, to inhabit*, Gen. 13:6, 7, 12; 19:29; followed by **אֶת** Deut. 17:14, and **עַל** of the place or land which one inhabits, Levit. 25:18; also followed by an acc. Gen. 4:20. Poet. Ps. 22:4, **יֹשֵׁב בְּתֵּהֶלֶל יִשְׂרָאֵל**, "dwelling amongst the praises of Israel," in the temple, where the hymns of Israel from around sound in thy ears. Ps. 107:10. Part. **יֹשֵׁב** *an inhabitant, a dweller*, Gen. 19:25; Jud. 1:21; 3:3. But **יָשָׁב** followed by an accus. is also to dwell *near, by* anything, to be neighbour (comp. **יָשָׁב**). **יֹשְׁבֵי** those who dwell near her, sc. the city, Eze. 26:17. Gen. 4:20, **יָשָׁב אֶת־הָאָדָם וְהַנְּחָלָה**, "those who dwell in tents and amongst flocks."

(4) *pass. to be inhabited*, as a place, city, country, Isa. 13:20; Jer. 17:6, 25; Ezek. 26:20. In like manner **יָשָׁב** and Greek **παίω**, **παίρω**, signify both *to inhabit* and *to be inhabited*.

NIPHAL **יָשָׁב** *to be inhabited*, Exod. 16:35, and often in other places.

PIEL **יָשָׁב** *to place, to make to sit down*, Ezek. 25:4.

HIPHAL **יָשָׁב**—(1) causat. of Kal No. 1, *to cause to sit down*, 1 Sa. 2:8; 1 Ki. 21:9.

(2) causat. of Kal No. 3, *to cause to inhabit*, Psal. 68:7; 113:8; followed by **אֶת** of place, Gen. 47:6; 2 Ki. 17:26. Also, *to cause a woman to dwell with one*, i. e. to take in marriage (compare Kal, Hos. 3:3; Æthiop. **ወለ** Conj. IV. to take a wife), Ezr. 10:2, 10, 14, 17, 18; Neh. 13:27.

(3) causat. of Kal No. 4, *to cause a land to be inhabited*, Eze. 36:33; Isa. 54:3.

HOPHAL.—(1) *to be made to dwell*, Isa. 5:8.

(2) *to be inhabited*, Isa. 44:26.

Derivatives, **יָשָׁב** (for **יָשָׁב**), **יָשָׁב**, **יָשָׁב**, and the pr. names which follow.

יָשָׁב בְּשֵׁכֶת ("dwelling tranquilly" ["sitting on the seat"]), pr. n. of one of David's captains, 2 Sa. 23:8; in the parallel passages **יָשָׁב**.

יָשָׁב אָב ("father's seat"), [*Jeshebeab*], pr. n. m. 1 Ch. 24:13.

יָשָׁב ("praising"), [*Ishbak*], pr. n. m. 1 Ch. 4:17.

יָשָׁב נֹב ("his seat is at Nob"), pr. n. m. 2 Sam. 21:16 **יָשָׁב נֹב**, **קָרִי**, **יָשָׁב נֹב** ("my seat is at Nob"), [*Ishbi-benob*].

יָשָׁב לֶחֶם [*Jashubi-lehem*], pr. n. m. 1 Ch. 4:22.

יָשָׁב עַם l. *Yashov'am*, like **יָשָׁב עַם**, ("to whom the people turn"), [*Jashobeam*], pr. n. m. 1 Ch. 11:11; 27:2.

יָשָׁב ("leaving behind"), [*Ishbak*], pr. n. of a son of Abraham and Keturah, Gen. 25:2.

יָשָׁב בִּקְשָׁה ("a seat in a hard place"), [*Jashbekashah*], pr. n. m. 1 Ch. 25:4, 24.

יָשָׁב, a root unused in Hebrew, but found very widely spread through ancient languages, whence the noun **יָשָׁב** *esse, being*, and **יָשָׁב** *a setting upright (aid), uprightness, truth*. Prop. *to stand, to stand out, to stand upright*; hence *to be*. (With this agree Sanscr. *as*, to be, Pers. **هستن**, Latin *esse*.) Kindred in signification is **יָשָׁב** to stand, whence **יָשָׁב** to be. Other traces of this root are found in the pr. names **יָשָׁב**.

יָשָׁב ("turning oneself"), [*Jashub*], pr. n.—(1) of a son of Issachar, Nu. 26:24.—(2) Ezr. 10:29. From No. 1 is the patron. **יָשָׁב** Nu. loc. cit.

יָשָׁב ("even," "level"), [*Ishua, Isua*], pr. n. of a son of Asher, Gen. 46:17.

ישן (id.), [*Isui, Ishui, Jesui*], pr. n.—(1) of a son of Asher, Gen. 46:17.—(2) of a son of Saul, 1 Sa. 14:49.

ישן (whom Jehovah casts down), [*Jeshohai*], pr. n. m. 1 Ch. 4:36.

ישן [*Jeshua*], a contracted form of the pr. n. ישוע, used in the later Hebrew, Gr. Ἰησοῦς.—(1) of Joshua, the leader of the Israelites, Neh. 8:17.—(2) of a high priest of the same name; see יהושע No. 2, Ezr. 2:2; 3:2; Neh. 7:7.—(3) pr. n. of other men, mentioned in the books of Chronicles, Ezra, and Nehemiah.

[“(4) a city of Judah, Neh. 11:26.”]

ישן f. with ה parag. poet. ישן, Ps. 3:3; 80:3 (from the root ישן).

(1) Verbal adj. f. that which is delivered, safe, Isa. 26:1, 18.

(2) Subst.—(a) deliverance, help; ישן יהוה, “aid vouchsafed by God,” Ex. 14:13.—(b) welfare, Job 30:15.—(c) victory, 1 Sa. 14:45; 2 Ch. 20:17; Hab. 3:8.

ישן an unused root. Arab. transp. وحش to be void, empty, used of a desert and desolated region, and of a famishing belly. Conj. IV. to be famished, hungry, وحش, fasting, having taken no food. Hence—

ישן m. found once Micah 6:14; hunger, prop. emptiness of stomach.

ישן only found in HIFIL הושיט TO STRETCH OUT, Est. 4:11; 5:2; 8:4. (Syr. and Ch. اوسى, اوسى, id.)

ישן (perhaps “wealthy,” see ישן No. 1). pr. n. Jesse, a shepherd of Bethlehem, the father of King David, who, as being of humble birth, was called contemptuously by his enemies ישן 1 Sa. 20:27, 30, 31; 22:7, 8; 2 Sam. 20:1; 1 Ki. 12:16 (1 Sam. 16:1, seq.); the stem of Jesse, Isa. 11:1; poet. used of the family of David, and the root, i. e. the shoot of Jesse, ib. ver. 10, used of the Messiah. [Compare Rev. 22:16, “I am the root and offspring of David;” root can never be put for shoot as suggested by Gesenius, but the Lord Jesus Christ, son of God and son of David, was both.] LXX. Ἰεσσαί.

ישן (“whom Jehovah lends”), [*Ishijah, Ishai*], pr. n.—(1) 1 Ch. 7:3.—(2) Ezr. 10:31; also the name of several Levites.

ישן (id.), [*Jesai*], pr. n. m. 1 Ch. 12:6

ישן m. a waste, a desert, Ps. 68:8; 78:40; 106:14. Root ישן.

ישן pl. f. desolations, destruction, Psalm 55:16 כחב Root ישן; compare pr. n. of the town ישן p. cxvii, B.

ישן m. an old man, properly hoary, (from the root ישן); a word altogether poetic, Job 12:12; 15:10; 29:8; 32:6. In the cognate languages these correspond to this قسيس, قسيس, the letter ‘ being changed into the hardest of the palatals (see under the letter כ).

ישן (“descended from an old man”), [*shishkai*], pr. n. m. 1 Ch. 5:14.

ישן i. q. שם TO BE LAID WASTE, DESOLATED. Hence fut. שם Genesis 47:19; Ezek. 12:19; 19:7 (which however may come from שם itself, like שם from שם, see Hebrew Grammar § 66, note 3); plur. שם Eze. 6:6.

Derived nouns, ישן, ישן, and—

ישן (“wasteness”), [*Ishma*], pr. n. m. 1 Ch. 4:3.

ישן (“whom God hears”), [*Ishmael*], pr. n. borne by—(1) the son of Abraham, by Hagar his concubine, the ancestor of many Arabian tribes, Gen. 25:12—18. Hence patron. ישן 1 Chron. 2:17; 27:30; pl. ים. Arabs descended from Ishmael, trading with Egypt (Gen. 37:25, 27; 39:1), wandering as nomades from the east of the Hebrews, and from Egypt as far as the Persian gulf and Assyria (i. e. Babylonia), Gen. 25:18, which same limits are elsewhere (1 Sa. 15:7) assigned to the Amalekites, Jud. 8:24 (compare verse 22); Ps. 83:7.—(2) the killer of Gedaliah, Jerem. 40 and 41.—(3) several others, 1 Ch. 8:38; 2 Ch. 23:1; Ezr. 10:22.

ישן (“whom Jehovah hears”), [*Ishmaiah*], pr. n. m. 1 Ch. 12:4. A different person is ישן 1 Ch. 27:19.

ישן (for ישן, “whom Jehovah keeps”), [*Ishmerai*], pr. n. m. 1 Ch. 8:18.

ישן & ישן fut. ישן, inf. ישן, Ecc. 5:11, pr. TO BE LAQUID, WEARY (שלא, mûde seyn), hence—

(1) of persons, to fall asleep, Gen. 2:21; 41:5; Ps. 4:9; to sleep, to be sleeping, Isa. 5:27; 1 Ki. 19:5. (Arab. وسن to begin to sleep, to slumber, شلمن; سنة the beginning of sleep. As to sleep

itself, they commonly use the verb *שָׁם*, which on the contrary is used in Hebrew of slumbering, see *נָם*). Persons are said, poetically, to sleep who are—(a) idle, doing nothing, whence *ἀνθρωπομόρφως*, Psalm 44:24, “why sleepest thou, O Jehovah?” Psalm 78:65.—(b) dead. Job 3:13; concerning whom the idea is more fully expressed with an accus. following, *שָׁנָה עִלָּם*, Jer. 51:39, 57, and *שָׁנָה עִלָּם*, Ps. 13:4.

(2) used of inanimate things, *to be flaccid, dried*, hence *to be old* (opp. to fresh or new), compare *נָבֵל*, *נָבֵלָה*. So adj. *שָׁן*, and—

NIPHAL *שָׁן*—(1) *to be dry*, used of old [last year's] corn, opp. to what is fresh. Lev. 26:10.

(2) *to be old, inveterate*, of leprosy, Lev. 13:11; of a person who has long dwelt in any country, Deu. 4:25.

PIEL, causat. of Kal No. 1, *to cause to sleep*, Jud. 16:19.

Derivatives, *שָׁנָה*, *שָׁנָה* and those which follow immediately.

שָׁן m. *שָׁנָה* f. adj. *old*, opp. to recent, fresh, used of corn of the past year, Levit. 25:22; Cant. 7:14. (Luth. *firne*), of an old gate (opp. to a new), Neh. 3:6; 12:39; of the old pool, Isa. 22:11.

שָׁן f. *שָׁנָה* Pl. const. *שָׁנָה* Dan. 12:2.—(1) part. and verbal adj. *sleeping*, 1 Sa. 26:7; Ps. 78:65. It serves in the same manner as participles in periphrastic expressions for the finite verb. 1 Ki. 3:20, *שָׁנָה אֶתְּךָ* “thy handmaid was sleeping.” Cant. 5:2.

(2) [*Jashen*], pr. n. m. 2 Sa. 23:32; for which 1 Ch. 11:34, there is *שָׁן*.

שָׁנָה (“old”), [*Jeshanah*], pr. n. of a town of the tribe of Judah, [in the kingdom of Samaria rather]. 2 Ch. 13:19.

שָׁע unused in Kal, Arab. *سَع*, TO BE SPACIOUS, AMPLE, BROAD, figuratively *to be opulent*, kindred to *שָׁע*. See Jauhari in A. Schultens, Orig. Heb. tom. i. p. 20. The signification of *ample space* is in Hebrew applied to liberty, deliverance from dangers and distresses (compare *רָחֹב*, *רָחֹב*), as on the other hand narrowness of space is frequently used of distresses and dangers (comp. *צָרָה*, *צָרָה*). Hence—

HIPIL *שָׁע* fut. *שָׁע*, the *שָׁ* rarely retained *שָׁע*, Ps. 116:6, apoc. *שָׁע*, *שָׁע*.

(1) *to set free, to preserve*, followed by *שָׁן* Ps. 7:2; 34:7 44:8; *שָׁן* Jud. 2:16, 18; 3:31; 6:14, 15, 31, 36

(2) *to aid, to succour*. Const. absol. Isa. 45:20; followed by an acc. Ex. 2:17; 2 Sam. 10:19; and { Josh. 10:6; Eze. 34:22; most commonly used of God giving help to men, followed by an acc. Ps. 3:8; 6:5; 31:17; by a dative, Ps. 72:4; 86:16; 116:6. As victory depends on the aid of God, it is l. q. *to give victory*, followed by a dat. Deu. 20:4; Josh. 22:22; 2 Sa. 8:6, 14.—A phrase frequently used is, *הִשְׁעָה לִּי יָדִי* “my own hand has helped me,” [saved me] or, *הִשְׁעָה לִּי זְרֹעִי* “my own arm has helped me,” i. e. “by my own valour (without the aid of any one) have I gained the victory.” Jud. 7:2; Job 40:14; Ps. 98:1.—Ps. 44:4; Isa. 59:16; 63:5. In another sense and construction, 1 Sa. 25:26, *שָׁן יָדְךָ* “to help thyself with thy own hand,” i. e. to take private vengeance, 1 Sa. 25:33. *שָׁן* and *שָׁן* 1 Sa. 25:33, is the accusative of instrument which is also elsewhere coupled with this verb (Psalm 108:7); with regard to which see Heb. Gramm. ed. 10, § 135, 1, note 3.

NIPHAL—(1) *to be freed, preserved*, followed by *שָׁן* Nu. 10:9; Ps. 33:16.

(2) *to be helped*, Isa. 30:15; 45:17; *to be safe*, Ps. 80:4, 8; also *to conquer*, [Is it not saved in the alleged passage?] Deu. 33:29. Part. *שָׁן* conqueror, Zec. 9:9 [In this passage of course it refers to Christ as bestowing salvation]; Ps. 33:16.

Derivatives, besides those which immediately follow, *שָׁעָה*, *שָׁעָה*, and the pr. n. *שָׁעָה*, *שָׁעָה*, *שָׁעָה* [also *שָׁעָה* and *שָׁעָה*].

שָׁעָה & *שָׁעָה* with suff. *שָׁעָה*, *שָׁעָה* Ps. 85:8.

(1) *deliverance, aid, [salvation]*, Ps. 12:6; 50:23. Used like verbals with the case of the finite verb, Hab. 3:13, *שָׁעָה אֶת־מִשְׁחָה* “to deliver thine anointed.” *שָׁעָה* *אֱלֹהֵי* God of my help [salvation], i. e. my helper [saviour]. Ps. 18:47; 25:5; 27:9; Mic. 7:7; Isa. 17:10.

(2) *safety, welfare*, Job 5:4, 11; Ps. 132:16; Isa. 61:10 [in these two last cited passages, *salvation*].

שָׁעָה (“salutary”), [*Ishi*], pr. n. m.—(1) 1 Ch. 2:31.—(2) 1 Ch. 5:24.—(3) 1 Ch. 4:20, 42.

שָׁעָה (“the salvation of Jehovah”), *Isaiah*, [*Jeshaiiah*], LXX. *Ἠσαΐας*, Vulg. *Isaias*, pr. n. borne by—(1) a very celebrated prophet who flourished, and had great influence among the people, in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, see Isaiah 1:1; 6:1, seq.; 7:1, seq.; 20:1, seq.; 22:15, seq.; chaps. 36—39.—(2) 1 Chron. 25:3, 15.—(3) 1 Ch. 26:25.

ישעיה (id.) [*Jeshaiah, Jesaiah*], pr. n. m.—
(1) 1 Ch. 3:21.—(2) Ezr. 8:7.—(3) Ezr. 8:19.—
(4) Neh. 11:7.

["**ישף** an unused root, kindred to the roots **שפף** to make smooth, and **שפף** to shine, to be bright, which appears also to have been the signification of this root. Hence may be derived"—]

ישפה (read Yah-sh'pheh), Ex. 28:20; 39:13, and—

ישפה Eze. 28:13, a *jasper*, a precious stone of different colours. (Arab. **يشم**, **يشف**, also **يشب**, id.) If an etymology is to be sought in Hebrew, it may be from the root **שפף** to be smooth [but see **שפף** above]. But the form of the word appears strange, as if it were foreign.

ישפה (perhaps "bald," from **שפה**), [*Ispah*], pr. n. m., 1 Ch. 8:16.

ישפן (prob. id.), [*Ishpan*], pr. n. m., 1 Ch. 8:22.

ישר fut. **ישר** (once **ישר** 1 Sa. 6:12).

(1) i. q. **ישר** (kindred roots are **ישר**, **ישר**) TO BE STRAIGHT, especially of a way, 1 Sa. 6:12, **ישרו** **הפרות** prop. "and the kine were straight in the way," i. e. they went in a straight, direct way. (As to the grammatical form, see Gramm. § 47, note 3.) Metaphorically in this one phrase, **ישר בעיני** to be straight in my eyes, i. e. "it is pleasing to me," I approve it, Nu. 23:27; Jud. 14:3, 7; 1 Sa. 18:20, 26; 2 Sa. 17:4; 1 Ki. 9:12.

(2) to be even, level, metaphorically used of an even mind, i. e. tranquil (compare **שנה** Isa. 38:13), or composed, opp. to inflated, proud, Hab. 2:4, **הנה עפלה** **נפשו** "behold the puffed up, his soul is not tranquil in him."

PIEL—(1) to make a way straight, Pro. 9:15, "those who make their ways straight," i. e. those who go on in a straight way, the upright. **ישר ללכת** to go straight forward. Prov. 15:21, "God makes straight the ways of any one," i. e. causes that his affairs may prosper; Prov. 3:6; 11:5. Hence to direct, as a water course, 2 Chr. 32:30; poetically applied to thunder, Job 37:3.

(2) to esteem as right, to approve, Ps. 119:128.

(3) causat. of Kal No. 2, to make even, level, as a way, Isa. 40:3; 45:13; followed by **ל** for any one.

PUAL, pass. of Piel No. 3. Part. **ישר** **זהב** gold made even, spread out, 1 Ki. 6:35.

HIPHIL **הישר** and **הישר** (Ps. 5:9; Isa. 45:2 **נחב**)—(1) to make a way straight. Ellipt. Pro. 4:25, "let thy eyelids **ישרו** **ננדך** make straight (sc. a way) before thee," i. e. let them look straight.

(2) to make a way even, Ps. 5:9; high places, Isa. 45:2.

Derived nouns, **ישר**, **ישר**, pr. n. **ישרן** and those which immediately follow.

ישר adj. f. **ישרה**—(1) straight. Eze. 1:7, 23; Job 33:27, **ישר העיני**, "I have made the straight crooked;" I have acted perversely. Figuratively **ישר בעיני** that which is right in my eyes, i. e. what pleases me, what I approve. Jud. 17:6, "every one did **ישר בעיניו** what was right in his own eyes," what was pleasing to himself. Deu. 12:25, 28, **ישר בעיני** **יהוה** "that which is pleasing to God." Followed by **לפי** id., Pro. 14:12; 16:25. Often used of persons—(a) upright, righteous, Job 1:1, 8; Ps. 11:7. More fully expressed **ישרי לך** Ps. 7:11, and **ישרי** 37:14. **ישרים**, kar' **إشرايم**, are the Jews, Daniel 11:17. **ספר הישר** [the book of Jasher] the book of the upright, either sing. or collect. is an anthology of ancient poems, to which reference is twice made in the Old Test., Josh. 10:13; 2 Sam. 1:18. (If it could be proved that **ישר** is also used of military valour, the title of that book might not be ill rendered the book of valour; comp. the name of the celebrated Arabic anthology, called **جاسة** i. e. valour.) Neutr. **ישר** uprightness, integrity, Ps. 37:37; 111:8.—(b) just, true, of God, and the word of God, Deu. 32:4; Ps. 33:4; 119:137.

(2) even, used of a way, Jer. 31:9; hence **ישרה** an even (unobstructed) way, i. e. fortunate, Ezr. 8:21. **ישר לב** ready-minded, prompt for doing any thing; followed by a gerund, 2 Ch. 29:34. Compare Arabic **يسر** to be ready, obsequious. Conj. III. to make oneself of easy access to any one.

ישר ("uprightness"), [*Jesher*], pr. n. masc., 1 Ch. 2:18.

ישר m.—(1) straightness, of way, Pro. 2:13; 4:11.

(2) Figuratively—(a) what is right, what ought to be done, that which is just and meet. Prov. 11:24, "who withholdeth **ישר** more than is just and meet." With suffix **ישרי** what he ought to do, his office, Job 33:23; Prov. 14:2; 17:26. Also, what we ought to speak, that which is true or right, Job 6:25.—(b) used of persons; uprightness, integrity, often with the addition of **לב**, **לכב**, Deut. 9:5; Ps. 25:21; 119:7; Job 33:3.

יִשְׂרָאֵלָה, ("right before God"), [*Jesharelah*], dr. n. m. 1 Ch. 25:14.

יִשְׂרָה or **יִשְׂרָה**, constr. **יִשְׂרָה** f. i. q. **יִשְׂרָה** *uprightness, integrity*, 1 Ki. 3:6.

יִשְׂרֹן, m. *Jeshurun, Jesurun*, a poetical and (at the same time apparently) a tender and loving appellation of the people of Israel; found four times, Deu. 32:15; 33:5, 26; Isa. 44:2. Interpreters are not determined as to its origin. To me it appears probable [but see below] that **יִשְׂרֹן** was a diminutive of the name **יִשְׂרָאֵל**, used among the people and in common life for the fuller form **יִשְׂרָאֵלִין** (as to the syllable **ן** added to diminutives, see Lehrgeb. p. 513, and Hoffmann, Syr. Gr. page 251); but, like other words of this sort in frequent use, more freely inflected and contracted (compare Syriac *Aristot*, for Aristotle; Arab. *Bokrat*, for Hippocrates; and the German diminutive names, such as *Grüß* for *Griedrich*); and thus, at the same time, an allusion was made to the idea of *rectitude, uprightness*, as found in the root **יִשְׂרָה**; compare **יִשְׂרָה**, Nu. 23:10. So Gr. Venet. *Ἰσραηλίσκος*. Others regard **יִשְׂרֹן** as a diminutive from **יִשְׂרָה** (as if **יִשְׂרָה**), as though *rectulus, justulus* [the righteous little people], *das liebe, fromme Böldchen* (Aqu., Symm., Theod. *εὐθύς*); but the passage in Isaiah appears to hinder this, where it stands for **יִשְׂרָאֵל**, parall. **יִשְׂרָאֵל**: [Yet this was Gesenius' corrected judgment].

יִשְׂשִׁי, an unused root; cogn. to **יִשְׂשִׁי** to be white, hoary; hence to have hoary hairs, i. e. to be an old man; comp. **יִשְׂשִׁי**.

Hence **יִשְׂשִׁי**, pr. n. **יִשְׂשִׁי**, and—

יִשְׂשִׁי, m. an old man, prop. hoary, 2 Ch. 36:17.

יִת Chald. i. q. Heb. **יִת**, the mark of the acc. With pron. **יִתְּהֶן** them, Dan. 3:12.

יָתַב, Chald. i. q. Heb. **יָשַׁב**—(1) TO SIT, TO SIT DOWN, Dan. 7:9, 10, 26.

(2) to dwell, Ezr. 4:17.

APHEL **הִיָּתַב** to cause to dwell, Ezr. 4:10.

יָתַר, an unused root. Arabic **يَتَد** and **يُتَد** to make firm, to fix firmly. Hence—

יָתַר, const. **יָתַר**, plur. **יָתָרוֹת**, m. Ezek. 15:3, f. Isa. 22:25; Deu. 23:14.

(1) a pin, a nail, which is fixed into a wall, Eze. 15:3; Isa. lo. cit.; specially a pin of a tent, Exod. 27:19; 35:18; 38:31; Jud. 4:21, 22. To drive in a pin or nail, is in Hebrew (as in Arabic, see Vit.

Tim. i. p. 134, 228, edit. Manger.), an image of a firm and stable abode, Isa. 22:23; in which sense **יָתַר** is used Ezr. 9:8; comp. **יָתַר** verse 9, and the roots **יָתַר**, **יָתַר**. Also, a nail or pin is used metaphorically of a prince, from whom the care of the whole state hangs as it were, Zec. 10:4; the same person is also called **יָתַר** or corner stone, on whom the state is builded.

(2) a spade, paddle, Deu. 23:14. **יָתַר**, Jud. 16:14, a weaver's spatha. [In Thesaur. this last passage is not put under this head.]

יָתוֹם, m. an orphan, from the root **יָתַם**, Ex. 22:21, 23; Deu. 10:18; 14:29. Used of a child who is bereaved of his father only, Job 24:9.

יָתַר, m. (from the root **יָתַר**, of the form **יָתַר**), searching out; meton. that which is found by searching, Job 39:8.

יָתַח, an unused root. Arab. **يَتَح** to beat with a club, **يَتَح** a club. Hence **יָתַח** a club, which see.

יָתִיר ("height"), [*Jattir*], pr. n. of a town in the mountains of Judah, inhabited by the priests, Josh. 15:48; 21:14; 1 Sam. 30:27; 1 Chron. 6:49 [Perhaps *Attir*, **يَتِير** Rob. ii. 194.]

יָתִיר Ch.—(1) adj. very great, excellent, prominent, Dan. 2:31; 5:12, 14.

(2) f. **יָתִירָה** adv. abundantly, very, Dan. 3:22; 7:7, 19.

יָתֵלָה ("height," "lofty place," root **יָתַל**), [*Jethlah*], pr. name of a town of the Danites, Josh 19:42.

יָתַם, an unused root. Arabic **يَتَم** and **يَتَم** to be solitary, bereaved. The signification of solitariness appears to have sprung from that of silence, so that it is kindred to the roots **יָתַם**, **יָתַם**. Hence **יָתוֹם** an orphan.—**יָתַם** Ps. 19:14, is from **יָתַם** see Analyt. Ind.

יָתָמָה ("bereavedness"), [*Itmah*], pr. n. m. 1 Ch. 11:46.

יָתַן, an unused root, i. q. **יָתַן** to be constant, perennial, used of water (comp. **יָתַן**); hence to be firm, stable.

Derivative, **יָתַן**.

יָתַנִּיאל ("whom God gives"), [*Jathniel*] pr. n. m. 1 Ch. 26:2.

יִתְנִן ("given"), [*Ithnan*], pr. n. of a town in the tribe of Judah, Josh. 15:23.

יִתֵּר—(1) pr. TO BE REDUNDANT (überflüssig sein, περισσεύειν), see יָתֵר No. 1, and יִתְּרָה; hence—

(2) to abound (überflüssig sein, περισσεύειν).

(3) to be over and above, to be left (übrig sein).

(4) to be beyond measure, to exceed bounds; hence to be preeminent, to excel.

In Kal there only occurs part. יִתֵּר that which is left, the rest, 1 Sa. 15:15; whence gain, and adv. more, farther, see page CCCXLIV. A.

HIPHAL הוֹתֵר—(1) to cause some one to abound with something; followed by an acc. of pers. and 3 of the thing, Deu. 28:11; 30:9.

(2) to let remain, to leave, Ex. 10:15; 12:10; Isa. 1:9. Ps. 79:11, הוֹתֵר בְּנֵי הַמָּוֶת "let remain (i.e. keep alive) the sons of death," i.e. those doomed to die.

(3) to make profit (like Syr. ܝܬܪ Pe. and Aph.). Gen. 49:4, אַל תִּוָּתֵר "thou shalt not lay up gain" [in Thes. "thou shalt not excel," shalt not be superior to thy brethren].

NIPHAL נִוָּתֵר—(1) to be left, to be let to remain, Ex. 10:15; also, to remain, Gen. 32:25. Part. נִוָּתֵר, fem. נִוָּתֶרֶת rest, remainder, Gen. 30:36; Ex. 28:10; 29:34.

(2) to excel, to be superior to the rest; hence to gain a victory. (Syr. Ethpa. to excel, to be pre-eminent.) Dan. 10:13, וְאֲנִי נִוָּתֵרִי שֵׁם אֲצֵל מְלָכֵי פָרֶס "and I there obtained the victory with the kings of Persia." [This sense is in Thes. spoken of very doubtfully, and in this passage the meaning given in the Engl. Vers. is preferred.]

Derived nouns, יוֹתֵר, יוֹתֶרֶת, יוֹתֵרִי, and those which immediately follow.

יֵתֶר with suff. יֵתֶר m.—(1) a cord, a rope, prop. something hanging over, redundant, so called from hanging over, hanging down; see the root No. 1.

(Arab. نتر, id. a bow string, harp string), Jud. 16, 7, seq. Specially—(a) used of the cords which in pitching a tent fasten the curtains to the stakes. Metaph. Job 4:21, וְנִשְׁעוּ יֵתֶרֶם בָּם "their cords are torn away," their tents are removed, i.e. they die (comp. the metaphor of a tent, verse 19; Isa. 38:12).—(b)

of the string of a bow, Ps. 11:2—(c) of a cord used as a bridle; Job 30:11 כְּחֵיב יֵתֶרֶוּ פִתְחָם "he looses his bridle," or coll. "they loose their bridle," i.e. they are unbridled, unrestrained; קִרִי יֵתֶרֶי they loose my bridle, i.e. the rein which I put on them, or the reverence owed to me.

(2) abundance, Psalm 17:14; Job 22:20; adv. abundantly, very, Isa. 56:12; Dan. 8:9; יֵתֶר abundantly, enough and more, Ps. 31:24.

(3) remainder, rest, residue; יֵתֶר הָעָם the rest of the people, Jud. 7:6; 2 Sa. 10:10, יֵתֶר דְּבָרַי שִׁי the rest of the acts of Solomon, 1 Ki. 11:41; compare 1 Ki. 14:19. But Joel 1:4, יֵתֶר הָאֵרֶבֶב "that which the locust has left."

(4) that which exceeds measure or limit, whence adv. besides (i. q. יוֹתֵר 2, c); hence eminence, excellence, Pro. 17:7. Concr. that which is excellent, or first, Gen. 49:3.

(5) [*Jether, Jethro*], pr. n. m.—(a) Jud. 8:20.—(b) 1 Ch. 2:32.—(c) 1 Ch. 4:17.—(d) 1 Ch. 7:38, for which there is יֵתֶרֶן verse 37.—(e) the father-in-law of Moses, elsewhere called יֵתֶרֶוּ Ex. 4:18.—(f) 1 Kings 2:5, for which there is יֵתֶרֶא 2 Sam. 17:25. Patron. יֵתֶרֶי 2 Sa. 23:38.

יֵתֶרֶה i. q. יֵתֶר No. 3, f. that which is left, residue, Isa. 15:7; Jer. 48:36.

[In Thes. abundance, riches, i. q. יֵתֶר No. 2.]

יֵתֶרוֹ (i. q. יֵתֶרֶוֹ), [*Jethro*], pr. n. of the father-in-law of Moses; compare יֵתֶר and חֶקֶב; Exod. 3:1; 4:18.

יֵתֶרוֹן m.—(1) gain, profit, emolument, what one has over and above, Ecc. 1:3; 2:11; 3:9; 5:8, 15; 10:10 ["Syriac ܝܬܪܐܝܢ gain"].

(2) pre-eminence, followed by בֵּן Ecc. 2:13.

יֵתֶרֶן [*Ithran*], pr. n. m. Gen. 36:26; 1 Ch. 1:41; 7:37.]

יֵתֶרֶת; see יוֹתֶרֶת.]

יֵתֶרֶם ("abundance of people," ["rest of the people"]), [*Ithream*], pr. n. m. 2 Sam. 3:5; 1 Ch. 3:3.

יֵתֶת (according to Simonis for יֵתֶת "a nail") [*Jetheth*], pr. n. of an Edomite prince, Gen. 36:40.

ב

Caph, the eleventh Hebrew letter as a numeral, standing for twenty. Its name (כָּף) signifies a wing ["hollow of the hand, palm"], to which the

figure of the letter in the Chaldee alphabet now in use refers.

It takes a middle place among the pa'atal letters,

and is interchanged—(a) with the softer ones נ (see p. CL, A); and also ו, as וָשׁ and וָשׂ (compare also וָשׁ and וָשׂ an old man).—(b) with the harder palatal פ; see וָפֶה and וָפֶה; וָפֶה and וָפֶה; וָפֶה and וָפֶה, and other words almost without number in the cognate languages; see Schult. Clav. Dialectorum, p. 295; Scheid. ad Cant. Hiskie, p. 196. It more rarely passes into the somewhat harsher gutturals ח (ח) and ע (ע), as חָלָד, חָלָד, חָלָד a mole; חָבָר and חָבָר the river Chebar; חָרִיץ cheese; חָרִיץ a young lion, חָרִיץ and חָרִיץ to surround.

ך, before monosyllables and barytones often כ (Lehrg. § 151, 1); with suff. כָּהֶם, כָּהֶם, כָּהֶם (with the other pers. pronouns there is put כָּמוֹ, כָּמוֹ, which see).

(A) adv. of quality, abbreviated from כֵּן (like אֵל for אֵלִים and the like, see Hebr. Gramm. § 100, ed. 10);—(unless it be preferred to regard the adverb כֵּן as having sprung from כֵּן properly the relative pronoun *qui, quæ, quod*, hence *quomodo* (wie beſchaffen), like אֵל from the relative אֵל, also אֵל, אֵל adv. from the relatives אֵל, אֵל; *ut, uti*, from *ut*. If this etymology be adopted the *power* of the word would be *properly* relative, and the signification A, 2 must stand first.)

(1) demonstr. pron. *thus, so, in this manner*, Gr. οὕτως. Hence repeated כֵּן...כֵּן *as...so; how...thus*; when two things are compared with each other (old Germ. so...so, for the common *wie...wie*). Lev. 7:7, כֵּן אֵלֶיךָ "as the sin-offering, so the trespass-offering;" Num. 15:15; Hos. 4:9; 1 Ki. 22:4, and contrariwise, although more rarely *so...as; thus...how*, Gr. οὕτως...οὕτως; Gen. 44:18, כֵּן אֵלֶיךָ "so art thou, as Pharaoh;" Gen. 18:25; Ps. 139:12. According to the various modes of comparison, it may often be rendered, *as well...as, tam...quam*; Lev. 24:16, "all the congregation shall stone him כֵּן אֵלֶיךָ as well the foreigners as the natives;" Deu. 1:17; Eze. 18:4, *how great, so great, quantus, tantus; qualis, talis* (ὅσος, τόσος οὗτος...τοῦτος); Josh. 14:11, כֵּן אֵלֶיךָ "as great as my strength was then, so great is my strength now;" 1 Sam. 30:24; *as soon as...so or then* (when two things are said to have happened at the same time), Ps. 48:5 [?]; compare Gr. ὡς...ὡς, Il. i. 512. More fully expressed כֵּן...כֵּן Ps. 127:4; Joel 2:4; also in the later [?] Hebrew כֵּן...כֵּן Josh. 14:11; Dan. 11:29; Eze. 18:4.

(2) relat. *in what way, how, auf welche Weise*, after the verb יָדַע (as elsewhere יָדַע Ru. 3:18); Ecc. 11:5, "as thou dost not know what is the course of the

wind, וְכַעֲצָמִים בְּבֶטֶן מֵלֶאָה and how the bones (grow) in the pregnant womb, so," etc.

(3) indefinitely, *in some way, some measure* (in nigrum, hence, when numbers, or measure of space or time are expressed in round numbers *about*, Gr. ὡς (ὡς πενήκοντα), ὥσει, ὥσον; German ungefähre, etwa. 1 Ki. 22:6, כֵּן אֵלֶיךָ "about four hundred men." Ex. 19:37; Ruth 2:17, כֵּן אֵלֶיךָ "about an ephah of barley." Nu. 11:31, כֵּן אֵלֶיךָ "about one day's journey." Ruth 1:4, כֵּן אֵלֶיךָ "about ten years."—Also used of a point of time, when not defined with strict exactness. Ex. 11:4, כֵּן אֵלֶיךָ "about midnight." Ex. 9:18, כֵּן אֵלֶיךָ "to-morrow about this time." Dan. 9:21, כֵּן אֵלֶיךָ "about the time of the evening sacrifice." (In these examples כֵּן may, as has been here done, be taken adverbially, and the substantive as the accusative marking the time when; but see B. No. 3.)

(B) Prep.—(1) *as, like, as if*, denoting some kind of resemblance, Gen. 3:5; 9:3; 29:20; Psalm 1:3; Job 32:19; Gen. 25:25; either of form, appearance (Cant. 6:6, "thy teeth (are) כֵּן אֵלֶיךָ like a flock of sheep." Jud. 8:18; Job 41:10); or of magnitude (Josh. 10:2, "for Gibeon was a great city, כֵּן אֵלֶיךָ like one of the royal cities," i. e. "as great as one of those cities"); or of time (Job 10:5; Ps. 89:37, כֵּן אֵלֶיךָ "his throne shall stand like the sun," i. e. as long as the sun shall shine; compare Ps. 72:17); or of lot (compare כֵּן אֵלֶיךָ to experience the same as—p. CCXXII, A, and כֵּן אֵלֶיךָ under the word כֵּן); often used in such a manner that what is called a third comparison is added, Job 34:7, "who is like Job, (who) drinketh iniquity like water?" Specially should be noted—

(a) A substantive with כֵּן prefixed signifies *that which is like this thing*, a thing or person similar thereto, Dan. 10:18, כֵּן אֵלֶיךָ " (an appearance) like the appearance of a man, (something) like a human form," (etwas) wie eine Menschengeſtalt. Deut. 4:32, "has there been כֵּן אֵלֶיךָ anything like this great thing?" Gen. 41:38, כֵּן אֵלֶיךָ "can we find (a man) like this man?" such a man. So כֵּן אֵלֶיךָ may often be rendered in Latin, *talis, tale, talia*, Jud. 13:23. Isa. 66:8, כֵּן אֵלֶיךָ "who has heard such a thing, who has seen such things?" Job 16:2; also כֵּן אֵלֶיךָ (what) is like this, the same, in like manner, Jud. 8:8; 2 Ch. 31:20. כֵּן אֵלֶיךָ such and such, so and so, Jud. 18:4; 1 Ki. 14:5; כֵּן אֵלֶיךָ id. 2 Sam. 17:15.—

(b) כֵּן may be added pleonastically to verbs of similitude, כֵּן אֵלֶיךָ like the Germ. ähnlich ſeyn wie jem.—